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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXVI.

(*Continued from page* 483.)

We now proceed to the next Q. and A.—"Q. What is the sum of the ten commandments? A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves." Here you perceive, as I have already intimated, that the summary of the moral law contained in the decalogue, is itself epitomized. This, you will recollect, was done by our Saviour himself; and it is done by reducing the law to its principle, namely, *love*. If we have suitable love to God and man, all that we can need farther is, to be informed in regard to the most acceptable ways of expressing it. On the contrary, if we have not this love, we render no acceptable, no real obedience, whatsoever. In regard to God, who searcheth the heart, it must be obvious at once, that any external conformity to his laws which is not *cordially* rendered—which is yielded from the servile principle of fear, or from any motive which leaves the heart really alienated from God and his law, is no obedience at all. In all such cases, the external conformity itself would be withheld, but from some selfish regard. This is perfectly known to God, and he would sanction falsehood, which he can never do, if he should accept as done out of regard to him, what is really done only out of regard to self. Love, therefore, is manifestly essential to the *existence* of any thing that can be called obedience to God—There can be none without it. The truth is, God's first demand is on our *hearts*—"My son give me thy heart," is his indispensable requisition: And till we comply with this, we can never obey him at all—He requires the obedience, not of slaves, but of affectionate children.

In like manner, even in regard to man, there is no real duty performed without love. Man cannot always discern the motives or springs of action, in his fellow man: and what purports to be done from right motives, he ought so to accept. But let a man know,—as he sometimes may know,—that another is showing him much *apparent respect*, without the least real regard: and what is his estimate of this apparent respect? Is he pleased with it? No,—he regards him who renders it only as a hollow hearted hypocrite, who seeks to serve himself by appearing to show respect which

he does not feel. Now, this too, in all cases in which it takes place, is perfectly known to the heart-searching and rein-trying God: and, of course, he knows that we never truly perform a duty to our fellow men, till we love them as his law requires.

I have been thus particular in showing that *love* is absolutely essential to all real obedience, because men are extremely apt to satisfy themselves with some fair outward appearances, when they know nothing of real love to God—and it is infinitely important to take away from them this deceitful opiate of their consciences, and to show them that they have never yet rendered one single act of obedience to God; and because also it is *love* which is distinctly and precisely meant, in the answer before us, by the *sum* of the ten commandments. He that possesses genuine love to God, possesses a principle which includes in its bosom all other duties—Hence, said the apostle—"Love is the fulfilling of the law."

Having seen the necessity and importance of the principle, let us now consider the rule or measure of its operation, both toward God and toward man. Toward God, this principle is to operate in such manner and degree that we may truly be said—"to love him with all the heart, with all the soul, with all the mind, and with all the strength." This is called by our Saviour the first and great commandment. And it is so called, because God, the object of it, is the first, and greatest, and most excellent of all beings, who plainly ought to have our supreme love,—a love to which our affection to every creature should be subordinate and subservient. Nay, our love to the creature is to flow from love to God, as its proper spring and fountain. Love to God, therefore, may well be called the first and great commandment. And in loving him, let it be observed, we are to recognise him as *our* God; our rightful Lord and sovereign; our creator, our father, our preserver, our benefactor, our redeemer, and our judge—our GOD, by every obligation of equity and of gratitude—the fountain of our being, our enjoyments, and our hopes.

When it is said that we are to love him with all our *heart, soul, mind,* and *strength,* I do not know that it is practicable or necessary, to distinguish the exercises of love, as they separately flow from each of those powers, or principles of our nature, which are here enumerated. Such a distinction, I apprehend, it would be difficult, or perhaps impossible, to make with accuracy. The expression appears to me to have been chosen, as it is admirably adapted, to show that all our faculties, with all their energies, are to be exerted to the utmost, in the love of God: That there is no power, or principle of our nature, which this love is not to pervade, animate, and command, at all times, and in a supreme degree. "We are to prize nothing in comparison with him, in our mind and judgment; we are to cleave to nothing in competition with him, in our will; we are to desire nothing in comparison with him, in our affections; we are to pursue nothing but with relation to his glory, and in subordination to his sacred will."

Our love to our neighbour is measured by the rule—"that we love him as ourselves." Here it is fairly implied and supposed, that there is a lawful love of ourselves; because this is made the example and pattern, according to which we should love others. A just distinction may be stated between *selfishness* and *self-love. Selfishness* is always criminal. It is seeking our own gratification, or emolument, at the expense of the just claims or expectations of others; than which nothing can be more opposite to that law of love to our neighbour, which we are now considering. But *self-love* is that

reasonable and just attachment, which a man has to his own rights and happiness; grounded on the equal claims which he possesses, as an individual of the species. It is the dictate of nature, is necessary to self-preservation, and is the standard by which our love to our neighbour is to be measured.

I shall not at present take up your time with discussing a question on which many subtile things might be said; namely, are we bound to love our neighbour *as much* as ourselves? One point is clear—place your neighbour and yourself, or his property and yours, in equal danger, and suppose it impossible that you should preserve both, you are certainly right to take care of yourself and property, before you take care of him and his. The general practical rule is also clear—do to him as you might reasonably desire that, *in similar circumstances*, he should do to you. Consult his happiness and his interest, with the same sincerity and fidelity that you do your own; and as you would wish he should consult yours, in an exchange of situations.

The law of love to our neighbour requires that we forgive our enemies; that we exercise unfeigned benevolence to all men; and that we possess and cherish a sincere complacency and delight in those who bear the image of our Heavenly Father. The forgiveness of enemies is a grand peculiarity of the gospel system. It is expressly, repeatedly, and most pointedly enjoined by our Lord, as essential to our obtaining forgiveness from God, or having any claim to be regarded as his disciples. It forms the subject of one of six petitions, in which he has comprehended the subjects of prayer. He who cherishes a vindictive spirit, therefore, cannot be a real Christian. No principle of religion indeed does, or can enjoin us, to believe what is not true; and therefore we are certainly not required to believe that a man has not injured us, when he has actually and evidently done so. But the very notion of *forgiveness* implies injury; and the Christian duty, as laid down in the gospel, may be briefly stated thus. We are never, on any occasion, or be the injury or provocation what it may, to cherish or yield to a desire of revenge. If the offending party manifest repentance and seek reconciliation, we are to be cordially reconciled, and to treat him, and feel toward him, as if the offence had never existed. If he manifests no repentance or regret, but continues to seek to injure us, we may lawfully guard ourselves against him, repel his assaults, and make use of all proper means to obtain suitable redress. Yet we are still not only to forbear vindictive acts, but really to wish him well, to endeavour, if we have opportunity, to melt him into love, by returning good for evil; and we are to pray unfeignedly that he may be brought to repentance, and obtain forgiveness of God. It ought also to be added here, that the genuine temper of the gospel will dispose him who possesses it, to throw the mantle of charity over a multitude of minor faults in his neighbour, so as not only to forgive, but literally to forget them too.

On benevolence, or good will, to all mankind, it is not necessary to dwell long. It consists in regarding as brethren, all who partake of our common nature; in cherishing a sincere desire to relieve all their sufferings, and to promote all their interests, both temporal and spiritual. It seems to me that no one who possesses this essential characteristick of a Christian, can think of the ignorance, and vice, and misery, which he witnesses around him, or reflect on the awful state of the heathen world, without being ready to contribute of his substance, and to use his best exertions, to remove this moral wretchedness, and to save the subjects of it from the

more fearful misery to which they are exposed in the world to come.

Complacency and delight in the people of God, and because they are his people and bear his image, is at once the duty which we owe to them, and the evidence of our own piety. If we love God, it will certainly follow that we shall love his image or likeness, wherever we behold it; and so, inversely, if we love his image, we certainly love him whose image it is. Hence the apostle John declares—"We know that we have passed from death to life, because we love the brethren." The people of God are all children of the same family, and must and will regard each other as brethren. There is a mournful degree of bigotry even among pious people. Be it our care, my children, to avoid it, as much as we can. Let us be careful to hold the truth, and to hold it fast. But wherever we see the evidence of a true Christian temper and practice, there let us always see a Christian brother—and let us feel toward him as such, and treat him as such, however he may differ from us in name, or in some of the circumstantials and forms of religion.

In making some practical improvement of the doctrine, taught in the answers of the catechism which have at this time been under consideration, I would particularly advert to what has been said on the *perfection* of obedience which the moral law requires; and on its *extent* and *spirituality*, as reaching to all our thoughts, feelings, and words, as well as to all the actions of our lives. Consider that in every instance in which you have *come short* of a perfect obedience to this law, as well as in every instance in which you have altogether and in an aggravated manner transgressed it—you have been chargeable with sin. Consider, too, that in no one thought, word, or action, has your obedience been entirely perfect—You will then see, that either by imperfection or actual transgression, guilt has been contracted in every act of your whole existence. It is of great practical importance to have a clear view of this matter, humbling and awful as it certainly is; because in this way it is, that the law becomes "our schoolmaster to bring us to Christ." When we see, as if truly enlightened we shall see, that we are, throughout and altogether, polluted and vile, "that the whole head is sick, and the whole heart faint; that from the sole of the foot, even unto the head, there is no soundness in us, but wounds and bruises, and putrifying sores"—O! then it is, that we see and feel that we must have a Saviour; an almighty and all sufficient Saviour; a Saviour whose merits are infinite; a Saviour to take our law place, and answer completely to the violated law of God, for all our innumerable transgressions and our unutterable guilt. Then with a listening ear is heard the precious offer of the gospel, presenting the Lord Jesus Christ, to us, as exactly such a Saviour as our ruined and helpless condition demands; and inviting, yea commanding us, to come unto him, that he may be made of God unto us all that we need—"wisdom, and righteousness, and sanctification, and redemption." And when, under the blessed influence of the Holy Spirit, the soul is sweetly and entirely drawn to Christ, and with great delight commits itself entirely to him, to be to it, and do for it, all that it needs—then ensues peace of conscience. It is seen that all the demands of God's violated law are completely answered in behalf of the soul, by its dear and adored Redeemer; and that, for his sake, God is well pleased to be reconciled to the penitent and believing sinner—Yea that the divine glory will be made to shine most illustriously and to all eternity, in this very way—by these very acts of pardoning

mercy, extended even to the chief of sinners. And the believing soul will invariably find that this view of the plan of salvation will have a more sanctifying influence, will more incline it to hate and avoid all sin, and inspire it with a stronger desire and a firmer purpose to obey all the commands of God, than can be derived from all legal terrors, or from any other source. Here then, precious youth, is the gospel plan of salvation, and the gospel mystery of sanctification. Here is the use of the moral law of God, and the method in which every believer, while he loves and honours and endeavours in all things to obey the law, as he always must, will still see that he can neither have peace of conscience, nor any confidence toward God, but as he pleads and trusts the finished, the perfect righteousness, of the Lord Jesus Christ—In this way then, renouncing every other, seek salvation—and seek it till in Christ you find it, to your present satisfaction and your eternal well being. Amen.

ON A DOUBLE SENSE IN THE SCRIPTURES.

Essay II.

(*Concluded from page* 491.)

If we proceed to examine the books of the prophets, we shall find still more decided indications of spiritual significancy, where the literal meaning seems to terminate merely in temporal or present objects. "The prophets," says the distinguished Mosheim,* "frequently employ the names of persons, nations, countries, and towns, as well of their own as of former times, in a figurative manner, to indicate persons, communities, and nations, which are either typified by them, or similar in various points. They often use the beneficial or destructive changes, both in the natural and political world, as types and images of the prosperous and calamitous events which they predict; the chastisements which they threaten; the rewards which they promise; the spiritual provisions of grace, and the deplorable consequences of sin which they unfold. They describe the glory, the benefits, and the progress of the kingdom which the Messiah was to establish, in language and phraseology borrowed from the existing condition of the nation; from their religious services and customs; from their temporal desires, and from the views and anticipations of their kings and dignitaries." And how could they do otherwise, situated as they were, and writing for such purposes? Their prophecies, to be intelligible, and to produce effect, must be adapted to the manners, modes of thinking, and intelligence of the times in which they lived. With the illuminations of heaven beaming on their minds, every thing around them appeared in its proper light. The splendour of royalty would not captivate their fancies; the bias of publick sentiment would not mislead their judgments; nor would the witchery of popular admiration, nor the dread of popular displeasure, divert them for a moment from the straight-forward path of rectitude and duty. Most of them lived and acted, taught and wrote, in disastrous times. When idolatry and immoralities of every name were generally prevalent among all classes of the people—when political convulsions were rending the kingdom, and wasting its energies, and arming brother against brother—when the judgments of the offended God of Israel were falling heavily upon them, and making terrible desolations—the prophet would ascend his watch-tower at the bidding of Jehovah, and survey the affecting scene,

* Preface to Büsching's German translation of Vitringa on Isaiah.

spread like a map before him, and characterized by all the accurate delineations and shadings of truth. With the heart of a pious patriot, guarding jealously his country's honour, or sinking with despondency in view of its degradation, or swelling with indignation against the idolatry and infatuation of its rulers, or watching with still deeper interest the fortunes of the ark of God and the institutions of religion, every view would awaken emotion, and rouse his intellectual powers to the highest efforts of genius—to that noble enthusiasm which, in orators and poets of other schools, is admired as the acme of perfection, and deemed an unquestionable title to all the rewards of genius. Sometimes we find them revolving the history of former times, and the providential leadings and characteristick events, which had marked the early separation and progress of their patriarchal ancestry, and drawing from these sources impressive lessons of instruction for their contemporaries. Here all the promises of future prosperity made to the patriarchs would rise to view, in affecting contrast with the present aspect of affairs, all verging to ruin. Hence encouragement and hope would naturally be lighted up in their bosoms, that, though an appalling storm was lowering, or a dark night gathering fast upon them, yet another morning would follow, when the light of a brighter and a longer day would shine upon their country. "It is difficult," says a distinguished Swiss theologian,* "to say where, amid such hopes, the elevation of native genius terminated, and gave place to a *higher illumination.* Methinks they were often lost in each other. Aspirations after *higher perfection,* (that divine principle in man) would become hope—would become faith, when awakened by those promises, and sustained by contemplating and comparing them together; and this faith, by intense meditation on the promises, and an inflexible regard to the Rewarder of those who seek him, would stimulate to vigorous exertions to penetrate the manifold veil of sensuous imagery which surrounded them. And now a higher light begins to beam upon the soul: faith gives place to the spirit of prophecy.* With his mind firmly fixed on Jehovah, and elevated with the grand ideas inspired by a clear and circumstantial review of those divine leadings, *he saw*—or was shown; *he heard*—or was told, what should come to pass in future times. And now, it is rather Jehovah than the man, who speaks; and yet, in reality, *the man* also expresses his own thoughts and emotions: all he says is accommodated to the present condition of the nation, and accords with the series and systematick train of ancient dispensations; yet his thoughts and emotions are now so entirely in harmony with the divine plan, as it is to be developed in future ages, and the terms and phraseology suggested are so perfectly appropriate to the design, that the speaker himself must be astonished, and must recognise *God's thoughts* in his mind, and *God's word* in his mouth. The Lord sustains his spirit in this elevation, and prevents its relapsing to its natural tone. Image after image crowds upon his mind; not in confusion, but all in accordance with the divine plan, and all tending to the illustration of the prin-

* I. I. Hess, Von Dem Reiche Gottes. Vol. i. p. 669.

* It is so obvious as hardly to require remark, that these efforts of human intellect and faith, preparatory to the higher communications of prophetick inspiration, can only apply to a part of the revelations made by the prophets; for in many instances it is evident, that the voice or the visions of God came unexpectedly upon them, without the least regard, so far as we are informed, to any previous preparation on the part of the prophet.

cipal object before his mind, presenting it to his view in the most sensible light, and thus rendering it, without the least diminution of its *truth*, a picture—a spirited ode—a prophecy. Transported through many revolutions, (for which the occasion or hint is always taken from the *existing circumstances* of the nation,) far into future times, the mind of the prophet, from its elevated point of observation, sees both the *present* and the *future* in their sensibly true and just connection; and by this means every thing which he says under the influence of this inspiration possesses an *internal appropriateness*, which distinguishes prophecy, as wide as the heavens, from the dreams of the imagination. In fact, however high his spirit may soar, however far into futurity it may penetrate, still a most appropriate reference to the existing condition of affairs pervades all his ideas: the prophet still maintains the character of a true *Israelite*, who boldly declares to the king, to the priesthood, to the nation, and to their enemies, precisely what is best adapted to instruct, to admonish, or to shame them. All his representations are *rational in the highest degree;* and even where he takes his loftiest flight, he never loses sight of the *actual condition of affairs among his people.* Properly speaking, indeed, it is the *present*, almost always, which occupies the spirit and the heart of the prophet; but even in the present he sees the future. He announces what *Jehovah thinks of the present*; but since the thoughts of Jehovah on the religious and moral condition of the nation embrace, at the same time, views of the future, inasmuch as he always contemplates the present in connection with the future; consequently, these thoughts are genuine prophecies: and the prophet thinks and speaks of passing events in prophetick tone and manner."

If there is any truth in this view of prophetick inspiration and its productions, it will be readily perceived what a broad foundation is laid for a double sense—a spiritual or prophetick signification, concealed from the view of the cursory observer, beneath an apparently exclusive attention to present objects and passing events. And does not the actual appearance of the prophecies, to a very considerable extent, verify the representation? How large a portion of the prophetick books is occupied with the characters, and circumstances, and conduct, and immediate prospects of the Jews, or the Israelites, or their neighbours? If, then, we find no meaning here, beyond the simple expression of the letter, the great body of these divine communications must be antiquated, and nearly obsolete; and the measure of their importance is frittered down, to the mere amount of their historical notices and occasional illustrations of the principles of God's moral government. We may admire the poetry, and the patriotism, and the wisdom of these inspired teachers—we may gather from them some lessons of moral and political wisdom, but they will prove, with a few exceptions, of little more importance for the nourishment of faith, or any other purpose of Christian edification, than the rhapsodies of Homer, or the dialogues of Plato: for, comparatively, few and brief are the instances, and, if we mistake not, almost exclusively confined to Isaiah, in which the prophet becomes so intensely interested in spiritual objects—in the future glories of the Messiah's kingdom—as to lose sight of present objects, and passing events, and unfold openly and literally the riches of the coming grace; and even in these instances, his diction, his imagery, his modes of thinking and illustrating, are so profoundly Israelitish, as to keep up a continual reference to the present, and form a strong bond of

connection in the mind of the reader, between the theocracy, under which the prophet lived, and the glorious dispensation which he predicted. "Non valde multis locis, (to use the emphatick language of the distinguished Ernesti,*) prophetias de Christo credimus esse κατα ρητον et κυριως propositas: Enimvero ex altera parte fatendum et defendendum est, prophetias mysticas esse permultas; nec ullo modo concesserim, eas esse illis, præsertim apud Christianum leviores." While, therefore, the few, which apply expressly to Christ and the interests of his kingdom, and the provisions of his grace, stand forth more brightly to the Christian's view, and apply more directly to his edification, the many, which Ernesti calls mystical, though perhaps requiring deeper study and a larger measure of spiritual illumination, are richly fraught, like a well furnished storehouse, with various provisions of grace, in a form well adapted to invigorate and improve the spiritual mind, and edify the Christian church, in all the stages of its progressive history. For this purpose they were cast into their present form by the Spirit, and recorded by the hand of inspiration —for this preserved and transmitted to the present times by providential kindness; constituting a rich treasure, well worth all the labour and attention requisite to elicit and appropriate them.

It may not be irrelevant here to remark, that this view of prophecy exhibits the broad line of distinction, between the prophetick double sense, and the ambiguity of pagan oracles. The failure, on the part of Christian writers, to draw this line distinctly, has given occasion to the enemies of revealed truth to confound them together, and out of the combination to forge weapons for assailing the Bible and its advocates.* Oracular indications of the future have prevailed more or less in most heathen nations, but especially among the Greeks and Romans, who were accustomed to consult their oracles on every occasion of interest or importance, publick or private, making it a prominent part of their religious creed. Here a Jupiter and there an Apollo reared their magnificent temples, and demanded the costly sacrifices and splendid gifts of the noble and wealthy, who could purchase, at any price, the knowledge of the future†—here an oracular cave, and there a gloomy shrine,‡ offered to the poor and the unfortunate the fortunes of their coming days, on easier terms. Multiplied and varied as the ever varying fancies of men, were the means employed to lift the veil, which hides futurity from mortal eyes. The dreams of the night, the entrails of the victim slain at the altar, the movements and the songs of birds, and the appearances of the heavens, were sedulously investigated for their well or ill fated omens. "The manner of delivering oracles varied in different places and at different times: in some places they were revealed by interpreters, as at Delphi; and in others the gods themselves were supposed to answer *viva voce*, by dreams, or by lots."§ Not unfre-

* Narrat. Crit. de Interp. Proph. Messianarum, &c. in Opusc. Theol. quoted in Doederlein's Institutio Theol. Chris. vol. ii. sec. 228.

* A single specimen may be given from Voltaire's Remarks on Pascal's Thoughts, in his own words, "Celui, qui donne deux sens a ses paroles, veut tromper les hommes, et cette duplicité est toujours punie par les lois. Comment donc pouvez-vous sans rougir admettre en Dieu ce qu'on punit et ce qu'on deteste dans les hommes.—Que, dis-je, avec quel mepris et avec quel indignation ne traitez-vous pas les oracles des payens, parce qu'ils avoient deux sens."—*Mosheim's Preface to Büsching's Vitringa.*

† Homeri Hymnus in Apoll. 287 & seq.

‡ For a curious description of one of these shrines, see E. D. Clarke's Travels. Vol. iv. p. 168.—N. Y. Ed.

§ Robinson's Archæologia Græca, B. iii. ch. 7.

quently females were employed under the direction of priests, who in the paroxysm of enthusiasm upon the tripod would foam and rave like subjects of bedlam, rather than of inspiration:

——— Subito non vultus, non color unus,
Non comptae mansere comæ; sed pectus anhelum,
Et rabie ferâ corda tument.*

In this state of phrenzy her prophecies were uttered, in broken phrases and sounds almost inarticulate, and carefully collected and combined by the officiating priests, and detailed to the anxious inquirer; while the Pythia, the raving fanatick, was led back to her dark cell, to sink, and perhaps to die, in consequence of the unnatural excitement, as Lucan testifies;

Numinis aut pœna est mors immatura recepti,
Aut pretium.

How different the conduct of the prophet of the God of Israel. He required no gloomy shrine or dark concealment, to cover jugglery and other works of darkness, but stood forth in open day, with all the calmness of sober rationality, and all the consistency of a holy life, to proclaim, for the instruction of the people, the various lessons communicated by the inspiring Spirit. Instead of idly lounging about the temple, like the pagan priest, waiting the approach of some uneasy inquirer, the Hebrew prophet was constantly occupied in his master's work, traversing the country at the bidding of the Lord, preaching the truth in messages immediately from heaven, to all classes of society, often amidst obstacles and opposition of the most appalling character, and not unfrequently, at the hazard of liberty and life. But the most striking and important distinction between pagan and biblical predictions, is found in the characters of the oracles themselves. Except, perhaps, the original Sibylline books, which were destroyed in the conflagration of the Roman capitol, (A. U. C. 670,) and of which little is known with certainty, the oracles of the heathens uniformly consisted of detached predictions on the fortunes of an individual, the event of an enterprise, or the result of a campaign or engagement; and these generally uttered in terms so indefinite as to constitute a mere truism, or so ambiguous, as to bear an interpretation equally applicable to results diametrically opposite. Cicero, it is true, has given a different view of pagan vaticinations. "Multa cernunt haruspices; multa augures provident; multa oraculis declarantur, multa vaticinationibus, multa somniis, multa portentis—quæ si singula vos fortè non movent, universa certe tamen inter se connexa atque conjuncta movere debebunt."* Does he mean, that a due consideration of the connection and harmony of the different *modes* of *augury*, or of the *predictions* communicated in these various ways, will produce conviction? If the latter, which seems most probable, then we may inquire, where these predictions are "inter se connexa atque conjuncta." What prophet uttered or recorded them? In what tome of Roman or of Grecian literature are they still extant, or where is the evidence that they ever existed? Has a single oracle survived the wreck of ancient records, which will bear a comparison with a single chapter of any of the Hebrew prophets? We may trace in vain the annals of oracular announcement, among pagan nations, for one solitary instance of a clear, perspicuous prediction, uttered in circumstances precluding all suspicion, and literally fulfilled in the regular course of providence; while such instances abound in the records of the Hebrew prophets, com-

* Virgil Æneid, vi. 47.

* De Natura Deorum, lib. ii. 65.

pared with the subsequent history of the nations, or with events to which the prophecies refer: and this, not only in insulated facts, but in connected series of events of the most unlikely and extraordinary character. Here, and here alone, are the prophecies of events, inter se connexa atque conjuncta, which no human foresight could anticipate, and which no human powers could control into accomplishment. Here the God of heaven has impressed his seal, in characters too luminous to be obscured, and too decisive to be questioned, and too indelible to be erased. Unprejudiced reason can ask no surer evidence, and faith can need no stronger testimony.

But to return to the main question. The principal, and most decisive source of testimony on this subject, is the New Testament. Its writers, having the law, and the prophets, and the psalms in their hands, and the same inspiring Spirit in their hearts, could not fail to give correct information, whenever they undertook to interpret and apply the predictions, symbols, and institutions of the Mosaick dispensation. We must, therefore, receive their testimony without hesitation, and rely upon them, so far as their expositions reach, for the meaning actually intended by the Spirit of inspiration; though we can hardly infer, that the Israelites, to whom the Scriptures were given, always understood them in the same sense; for we may here, with a German writer,* "make a distinction between what the Old Testament fathers could have learned of the promised salvation from the types, &c., which must of course have been exceedingly various, even as we now find very different degrees of Christian knowledge among the members of the same church; and what believers under the New Testament dispensation may thus learn, for the confirmation of their faith in the Saviour already come." And, possibly, the prophets themselves did not, in all cases, understand, fully, the import and extent of the grand visions and images, which the prophetick Spirit brought before their minds, and put into their mouths and their books. The whole ecclesiastical system, under which the prophets lived, and which constituted, in some measure, the analogy and prototype of their revelations, was purposely dark, and on many points enigmatical. But the new dispensation drew aside this veil, exposed its holy arcana, and explained its profound mysteries. Hence the books of the New Testament may justly be considered as an inspired commentary on the Old. Its expositions are the key, by which we obtain access to the invaluable treasures of the noble edifice which Moses erected, and in which David and the prophets deposited their contributions. Some of these stores are so prepared and exhibited, that we need only an intelligent mind, an eye of faith and an honest heart, to understand and apply them to their proper purposes; while others, and especially the class under consideration in this inquiry, are more recondite; and not only require more profound study and illumination, but also the guidance of inspiration, without which they never could have been developed, and appropriated with certainty to their full and legitimate extent. This guidance is amply furnished by the New Testament, in its *express declarations*, announcing typical and spiritual meanings—in its *interpretations* of this character—and in its *adoption* of *similar modes* of instruction. Thus it provides, at once, the evidence that such recondite significations exist in certain passages of the Old Testament, and the rules and means for their interpretation.

* Wichmann, Biblische Hand—Concordanz, voce, Vorbild.

But here we must pause for the present, hoping, with the leave of Providence, to pursue the investigation at some future time.

D. Y.

The friend to whom we are indebted for the following translation, remarked, in the letter which accompanied it, that "it is satisfactory to see what our Protestant brethren in France think upon that essential doctrine, which Luther has called the article, or test, of a standing or falling church." To this we entirely agree, and most sincerely rejoice to find that the genuine doctrines of the Protestant reformation are revived and spreading in that country; a country in which they were once as clearly taught, as firmly believed, and as gloriously exemplified, as in any other—May they go on to spread, till they destroy the influence of "the man of sin," and render France as distinguished for pure and undefiled religion, as it has too long been for dissoluteness, infidelity, and superstition. But we welcome the following essay to our pages, as calculated to profit and delight our serious readers, by its lucid and just statement of the great doctrine of justification by faith; and this the rather, because no inconsiderable currency has been given, even among those who claim to be thought orthodox, to opinions and discussions which really contravene this fundamental doctrine; which deny that in the Christian system there is either substitution or imputation; and thus subvert the very foundation of the believer's hope. We are sorry that we are obliged to divide the essay.

THE GOSPEL DOCTRINE OF JUSTIFICATION BY FAITH.

Translated for the Christian Advocate, from the Archives du Christianisme.

The shortest method of refuting the sixteen canons and thirty-three anathemas of the sixth session of the too famous Council of Trent, respecting the justification of man before God, would be to compare and contrast them with each other, and thus to expose their discordances and contradictions. The first two articles, are thus conceived,—"Neither the Gentiles, by natural means, nor the Jews, by the letter of the law of Moses, were able to deliver themselves from the bondage of sin; for which reason God sent his Son to redeem both Jews and Gentiles."—These are in direct opposition to the *eleventh* and *twelfth* anathemas, which are denounced against all who shall maintain, "that the grace of justification is no other thing than the favour of God, and that justifying faith is only a confidence in the mercy of God, who pardons sins for Christ's sake."* But it is better, for general edification, to state clearly, the doctrine of the Confessions of faith of the Reformed Churches, respecting this important point; such as we are taught it by the sacred Scripture, the only rule of our faith, and the sole competent judge in matters of religion. To prove the truth is the best means of refuting error. At the outset, we lay it down as a principle, that *nothing defiled or impure shall enter into the presence of God.* By two ways only can we be introduced into eternal felicity—by the way of *legal* righteousness, and the way of *evangelical* righteousness. The righteousness of the man who fulfils, entirely and perfectly, all the commandments of God, we call *legal righteousness;* and that which is gratuitously conferred upon the sinner, by the imputation of the merits of Christ, we call *evangeli-*

* The Council of Trent has, in this instance, dealed out rather hard measure to the *faithful;* first, requiring them by the authority of an infallible church, to hold a doctrine conceived in certain terms, and then, turning round and cursing them if they should hold the *same doctrine* expressed in other terms!—Tr.

cal righteousness. If we seriously consider our ways, as in the presence of God, we shall be readily convinced we have not, and that it is impossible that we should have, legal righteousness. Let us think what God is; what he demands of us, and what we are. Let us transport ourselves, in thought, to the presence of our Judge, "who is perfect in knowledge, and who will by no means clear the guilty," (Ex. xxxiv. 7.); and there, with impartiality, let us consider whether the thoughts of our mind, the feelings of our heart, and the words of our mouth, can sustain the scrutiny of him "who is of purer eyes than to behold evil." Let us order our cause before the Almighty; and if we allege to him our righteousnesses, our conscience will tell us that they "are as filthy rags," (Is. lxiv. 6.); if we present our wisdom, the Scripture will reply, that it "is foolishness before God," (1 Cor. iii. 19); if we descend into our heart, we shall find that it is only evil continually," (Gen. vi. 5. Jer. xvii. 9). If all men would weigh their own righteousness in the balance of the word of God, they would all acknowledge that "there is none righteous, no, not one," (Ps. xiv. 3). Were we guilty of but one offence, it would suffice to draw down upon us the chastisements of God's justice, which can, in no case, be set aside. "The wages of sin is death, (Rom. vi. 25); Cursed be he who confirmeth not all the words of this law to do them," (Deut. xxvii. 26). And how should we be able to do all the words of the law, since we are conceived and born in iniquity, (Ps. li), "by nature children of wrath even as others, (Eph. ii), our carnal mind, not subject, nor able to be subject, to the law of God; so that they who are in the flesh cannot please God," (Rom. viii); and since "no one can bring a clean thing out of an unclean," (Job, xiv. 4)? "Lord, if thou shouldst mark iniquities, who shall stand, (Ps. cxxx. 3)? Enter not into judgment with thy servant; for in thy sight shall no man living be justified," (Ps. cxliii. 2).

Being stripped, therefore, of all legal righteousness, where shall we find a perfect righteousness, which may open for us the gate of heaven? We shall find it in God himself. Because we could not go to him, he has come to us; "God was manifest in the flesh," dwelt among men, and was made like unto them in all things, sin excepted; and under the humble name of the "Son of man," he gave himself a ransom for us, (1 Tim. ii. 6); "he hath borne our griefs, and carried our sorrows, he was wounded for our transgressions, and bruised for our iniquities, (Is. liii. 4, 5); he blotted out the hand-writing that was against us, nailing it to his cross," (Col. ii. 14); and he has interposed his death as "the redemption of our transgressions," (Heb. ix. 15); insomuch that we have every reason to call him "the Lord our righteousness," (Jer. xxiii. 6).

But this perfect righteousness of Christ, which alone can render us worthy to stand before the judgment-seat of God, would be of no benefit to us, unless we could appropriate it to ourselves, or unless our Sovereign Judge were willing to impute it to us. Now, this impetration and imputation of divine righteousness cannot have place in behalf of the sinner, until, under a sense of his misery, he raise his hands and his heart towards the Saviour, ardently desirous of deliverance from sin, as the Scriptures clearly teach us. It is the will of the Father "that every one who seeth the Son, and believeth on him, may have everlasting life, (John, vi. 40). Jesus Christ expressly declares, that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life," (John, iii.

14, 15). As in the wilderness, there was neither balm, nor offering, nor any kind of work, nor any sort of remedy, to effect the cure of the venomous bite of the fiery serpents, except the bare looking upon the brazen serpent, suspended aloft upon the wood; so, also, there is in the world, no other effectual remedy against the deadly bite of the "old serpent," than that of faith in Him, who was "lifted up" on the cross to reconcile men to God. "He that believeth on Him is not condemned: but he that believeth not is condemned already: the wrath of God abideth on him, (John, iii. 18. 36). Faith, then, is the means by which we may attain to the justifying mercy of God, and the channel through which the living and salutary waters of the grace of Christ, who is "the Lamb of God that taketh away the sin of the world," flow down upon us. And, farther, by faith in the Lord Jesus, we obtain Christ himself, who will come to us and make his abode with us, (John, xiv. 23); and, "if God be for us, who shall be against us?"

Without doubt, it will be asked, —what, after all, is this faith, which can thus reconcile the sinner with his Judge, occasion the non-imputation of his sins, and his being "made the righteousness of God in Christ," (2 Cor. v. 19—21)? We present the definition which Calvin gives of justifying faith, in his Institutes (B. III. C. 2. §. 7):—"It is a steady and certain knowledge of the divine benevolence towards us, which being founded on the truth of the gratuitous promise in Christ, is both revealed to our understandings, and sealed in our hearts, by the Holy Spirit." This definition is so much the more correct, in that it forms a perspicuous comment on these words of Paul: "Faith is the substance of things hoped for, the evidence of things not seen," (Heb. xi. 1). Having made these observations, which we judged necessary for the elucidation of our subject, it remains for us to prove, that by this faith we shall be fully justified before God, without the works of the law.

The word, *justify*, has several acceptations in scripture. In the first place, it signifies to excuse one's self, to show one's innocence, to prove the justice of one's right; which is impossible for man, if he would plead his cause before God without an advocate, without a mediator. "If I justify myself," said Job, "mine own mouth shall condemn me: if I say, I am perfect, it shall prove me perverse." But this term is commonly employed, in the word of God, in two leading senses: 1st, to prove the excellency of a thing, or the truth of a fact; thus, for example, we say—the event justified this counsel, the effects justified the cause—and in Scripture: "Wisdom is justified of her children; by thy words thou shalt be justified, and by thy words thou shalt be condemned;" that is to say, in other words, that "the good man, out of the good treasure of his heart, bringeth forth good things, and an evil man, out of the evil treasure, bringeth forth evil things;" that "if the tree be good, it beareth good fruit, but if it be corrupt, it beareth evil fruit." In this sense, we justify ourselves before men, or prove that we have faith in God. 2d. When the subject relates to the sinner's appearance before God, then the sacred writers use the word *justify*, in the sense of absolving, of blotting out transgressions by the gratuitous mercy which is in Christ Jesus, as we may easily learn from these words of the Apostle of the Gentiles, in which remission is opposed to condemnation: "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, who also maketh intercession for us," (Rom. viii. 33, 34). "Christ hath redeemed us from the curse of

the law, being made a curse for us," (Gal. iii. 13). The publican "went down justified to his house," because his sins were pardoned. It is through Jesus Christ that the forgiveness of sins is preached to us, and by him all that believe are justified, (Acts xiii. 38, 39). "Let us suppose, (says Bulinger, (that a man is carried before the tribunal of God, and that, there, he is accused and proved guilty of unfaithfulness, of rebellion, and considered worthy of death; and that then the Son of God, interposing himself as mediator between the Judge and the criminal, requests that the punishment which the law exacts for the offence, be laid on him, and actually suffers in the place of the offender. If God accept the sacrifice of his Son, is not this done that the offence may be punished and the sinner justified, i. e. delivered from the sin, and from the curse which it had incurred?" O yes! when we were ungodly, destitute of all strength, the enemies of God, Christ died for us! Being then justified by his blood, we shall be saved from the wrath to come, and shall have peace with God. "Jesus was made sin for us, that we might be made the righteousness of God in him." "O sweet change!" cries Justin Martyr, (*ad Diognet.*) "O incomprehensible expedient! O benefits above all hope! that the iniquity of many should be hidden in one just person, and that the righteousness of one should cause many unjust persons to be reckoned righteous!"

To be justified before God, is therefore to be pardoned through faith in his Son, our Saviour; and to say that we are pardoned through faith, is to declare that we are forgiven gratuitously, "not on account of works of righteousness which we have done," but only by the mercy of God in Jesus Christ, who has declared himself our surety, by dying in our stead. In the mean time, as this is one of the essential points which separate us from our opponents, let us enter into some details.

The Council of Trent (*6th sess. 7th can.*) maintains that justification comprises remission of sins, and sanctification. This infallible assembly has thus confounded two things very distinct. For, as Beza observes (Serm. vi. on the history of the Passion), "justification is *in* Jesus Christ, and *to* us, but not *in* us; and sanctification is in *us*, and not in *Jesus Christ*. Both come from the sole grace and mercy of God, in and by Jesus Christ; but the righteousness which is in Jesus Christ, and not in us, is made ours by gratuitous imputation; as, correspondently, our sins were his, only by imputation. Sanctification is begun in us, to make us gradually conformed to Him who has sanctified us and consecrated us to himself. The one is entirely perfect, and places our consciences in the most assured peace; the other is a small beginning in us, which is resisted daily by the remains of the old man, and which, in this conflict, too often receives from these such heavy blows, as even sometimes to paralyze it, and as it were, throw it into a lethargy. Meanwhile, it is not upon this beginning that the poor conscience can place its dependence; except in this respect, that it is a fruit of the spirit of adoption, which serves as an evidence of our gratuitous election, seeing that they are the children of God, who are led by the spirit of God dwelling in them; so that this testimony of the Spirit gives us courage in the roughest conflicts, not to yield to the enemy; in the mean time, walking always with holy fear and trembling, considering our weakness, and asking continual strength from the Lord, to the end that, if we now stand, we may not fall, and if we fall, that we may rise again, saying with David, 'Restore unto me the joy of thy salvation, and uphold me with thy free spirit' (Ps. li. 12)." Justification takes

place fully, as soon as we firmly believe in the Lord; but sanctification is a work which begins and *gradually* proceeds to perfection. "Our inward man," says Paul, "is renewed day by day," (2 Cor. iv. 16). When we maintain that faith justifies the sinner, we would not be understood as saying that sanctification exists independently of faith. We believe, on the contrary, that both are the gifts of God, tending to the same end; "but we distinguish them, placing each in its rank, degree, and dignity: justification by the imputation of the righteousness of Christ, and sanctification by the reception of faith, hope, and charity. The first causes and brings us peace; the second serves as a publick testimony of our reconciliation. The one serves to absolve us from guilt; the other, to edify our neighbour." (*Rivet.*)

(*To be continued.*)

Genuine poetry, and a solemn warning, are contained in the following lines.

INTEMPERANCE.

By the Author of "Moral Pieces in Prose and Verse."

I saw, 'mid bowering shades, a cottage home,
Where elegance, with sweet simplicity,
Had blent her charms.—Around its graceful porch
Twined the gay woodbine, while the velvet lawn
Fresh roses sprinkled, and those snowy walls
Seem'd through their leafy canopy to smile
A welcome to the guest.—My heart was light,
As toward this bower of bliss I drew, to greet
A friend, who in my careless boyhood shared
Each healthful sport, each hour of studious toil,
With kindred emulation. And I thought,
After my wanderings in a foreign clime,
How sweet to rest as he hath, pleasantly,
In such pure paradise, and watch the bloom
Of young affections. Near that open door
Two cherub children gamboll'd. One display'd,
In such strong miniature, the manly charms
Of my long parted friend, that in my soul
Woke the warm pulses of remember'd joy.
There was the same bold forehead, where disguise
Might never lurk—the same full hazel eye,
Melting yet ardent.
On, with willing smile,
He led his fairy sister, murmuring low,
In varied tones of dove-like tenderness,
And sometimes o'er her lily form would bend
In infantine protection, with such grace,
That in my arms I clasp'd him, and exclaim'd,
"Show me thy father."—
—On a couch he lay.—
Who lay? I dared not call him *friend!*—
That wreck
Of nature's nobleness!—Had dire disease,
Or ruthless poverty, thus changed a brow
Where beam'd bright fancy,—intellectual light,
And soaring dignity of soul? Ah no!
For then I would have join'd my face to his,
And spoke of heaven. But vice her hideous seal
Had stamp'd upon those features, and the mind,
The ethereal mind debased.—
—*She*, too, was near,
Who at God's altar gave her holiest vow,
In all the trusting confidence of love,
To this her chosen friend. On her young cheek
There was a cankering grief,—and the pale trace
Of beauty's rosebud nipp'd.—
—Something I said,
But faint and brokenly, of former days,
When in the paths of science and of hope,
We walk'd, twin-hearted. Then there came a peal
Of vacant laughter from those bloated lips,
And the swoll'n hand with trembling haste was stretch'd
For friendship's grasp.—
—'Twas but a transient rush
Of generous feeling. At the shouting voice
Of his young children, sporting near his bed,
His fiery eye-ball flashed,—and a hoarse threat
Appall'd those innocents,—and that fair girl,
From whom intemperance had reft the guide

Which nature gave, in terror hid her face
Deep in her mother's robe.—
—I would have cursed
The poisonous bowl, but then in the meek eye
Of her who lov'd him, shone such pleading tear
Of silent, deep endurance, that all thought
Of sternness breathed itself away in sighs.
—I went my way,—for how could I sustain
Such change in one so loved!—and as I went
I mourn'd *that* widowhood and orphanage,
Which hath nor hope nor pity. Sad I roam'd
Far down the violet-broidered vale, and when
No eye beheld me, to the earth I bow'd
My head, and said, in anguish,—"Oh my God!—
What is the beauty and the strength of man,
His fairest promise, and his proudest powers
Without thine aid? So keep us from the sins
Which in us lurk, that we at last may rise
Where is no hurtful impulse, erring choice,
Or dark temptation working baleful deeds
For penitence to purge,—but Virtue dwells
Fast by her Sire,—and finds a deathless joy."

Miscellaneous.

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Concluded from page* 498.)

Conclusion.

It was stated in the introduction to these memoirs, that a principal design in writing them was, to show what "simple, genuine, consistent, fervent, active, eminent piety may effect," even when unaided by rank, genius, education or wealth. And we have now seen that such a piety, and so unaided, did, in the case of Mr. Eastburn, secure to him a personal influence and esteem among various denominations of Christians, and among people of all descriptions of character, that was truly wonderful. This is manifest from numerous facts recited in these memoirs, as well as from the demonstration of publick respect which was exhibited at his funeral—a demonstration which many have thought and said, the death of no other citizen of Philadelphia could have produced. But —what was of infinitely more importance than any "honour which cometh from man," and was so regarded by Mr. Eastburn himself—the influence and esteem which he had acquired, enabled him to do good to the souls of men, to a most uncommon extent. It is scarcely credible in what a number of households, in the city of his residence, his name is precious, and will long be so—for some profligate of a family reclaimed and converted by his kind and faithful admonitions; for some labouring mind directed by his instructions and counsels to the Saviour; for some sick or dying member edified by his conversation and prayers; and for the mourners whom his presence, and sympathy, and exhortation, soothed, sustained, and comforted. But besides all this, it is probable that his preaching and exhortations, during the four-and-twenty years of his publick ministrations, were quite as instrumental as those of any other man in our country, during the same space, in turning sinners "from darkness to light, and from the power of Satan unto God." They were, let it be remembered, the gifts of divine grace, in their large bestowment to this eminent Christian, which God was pleased thus to honour; and let the praise and glory of his own gifts be given to God alone.

But surely such a character as that of Mr. E. furnishes a very

strong presumption, if not a conclusive proof, of the truth of the whole gospel system. From the influence of that system his mind unquestionably received, in relation to certain subjects, a strength and elevation which it could not have derived from any other source. Nor were his mental powers merely raised and invigorated; they were, by the same influence, rendered most amiable and benevolent; they were unceasingly devoted to the promotion of human happiness, in every way their possessor could devise; and they were actually successful in advancing all the best interests of mankind, to a very unusual extent. Now, can a system productive of such effects be nothing more, or better, than a system of base falsehood and deception? Must not such a system, on the contrary, be divine? Must it not have come from Him "whose tender mercies are over all his works?" Yes, indubitably—And such examples as that which we here contemplate, do in fact confound infidelity, silence its advocates, or prevent their influence, more than all the argumentative reasonings, powerful and useful as they are, by which the truth of revelation is defended and established.

The humblest Christian may also see, from the example before us, not only how much he may promote his own happiness, but how useful he may be to others, by diligently cultivating, and keeping in lively and vigorous exercise the Christian graces, and by "adorning the doctrine of God his Saviour, in all things." Although he may never, like Mr. Eastburn, become a public exhorter, still he may, "by well doing, put to silence the ignorance of foolish men." He may, by a heavenly temper and a holy life, more effectually recommend religion to all who observe his conduct, than can often be done by the most eloquent and cogent discourses. If Mr. Eastburn had not *lived religion*, his publick addresses would have had little effect; and it was in fact by living religion, that he did more good than by his formal addresses. An exemplary Christian life speaks a language which all understand, and which few are so hardened in wickedness as not in some measure to feel—They often feel it, even when they ridicule and profess to despise it: and sometimes they *so* feel it, that at last it produces repentance, reformation, and the salvation of the soul. There have of late been a number of instances, in which pious sailors and soldiers, by their good example and Christian deportment, have drawn the attention of their companions (savingly it may be hoped) to attend to the things which belong to their peace; and have produced a favourable impression even on their commanding officers.

In the subject of these memoirs we see eminently verified the important remark, that the most valuable of all distinctions, the distinction which is made by the grace of God, and which renders the subject of that grace a child of God and an heir of eternal glory, is not made according to those qualities and circumstances by which men usually class and measure their esteem for each other; but may be the allotment of any of the human race, whatever be their standing in society, or the estimation made of them by their fellow mortals. Observation, indeed, abundantly shows, that this great and lasting distinction, which alone is worthy of much concern, is not most frequently possessed by men of high intellectual powers, or brilliant endowments of any kind; not commonly by the wise, the wealthy, the learned, the eloquent, or the powerful; but by men of no eminence for genius, station, or property. In every succeeding age, it has been much as it was when the Saviour said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed

them unto babes. Even so, Father, for so it seemed good in thy sight." —And when afterwards an inspired apostle said, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not to bring to nought things which are; that no flesh should glory in his presence."

Men make many classes and distinctions, but God makes account of one only—that which exists between his friends and his foes. This will shortly divide the whole human family into two great companies. And oh! when the assembled race of men shall stand before the judgment seat of Christ, how will the distinctions of this world be reversed! How much more glorious will Joseph Eastburn then appear, than the unsanctified kings and conquerors, patriots and sages, orators and poets, wits and scholars, men of influence and men of wealth, who have been feared, or admired, or envied, and who may have filled the world with their fame! How would they rejoice to exchange their place of infamy and agony unutterable, for that of the humble mechanick, wearing his "crown of righteousness," acquitted and honoured by his judge, triumphing in his Saviour, surrounded by a happy throng whom his pious labours have led to glory, and saying, with adoring gratitude, "Behold I and the children that God hath given me." In the exercise of that faith, "which is the substance of things hoped for, and the evidence of things not seen," how ought the meanest disciple of Jesus, not only to be content with his present allotment, but to give thanks to God, whose grace has disposed and enabled him to choose "the good part which shall not be taken away from him."

Mr. Eastburn's example as a man of prayer, was highly instructive and worthy of particular notice. His private devotions, indeed, remained *private*.—He has stated what they were in his first religious exercises, in the narrative inserted in these memoirs; but the writer does not remember to have heard him speak of them in a single instance. Yet an observing person could not be in his company even for a day, without perceiving that he was one who communed much with his God; that his "conversation was in heaven." No doubt can exist that he was eminently a man of prayer. No one who did not pray much in secret, could pray as he did in public. In his public prayers, especially in the first part of them, he often seemed as if he was weighed down with a sense of the divine presence, of the holiness and majesty of a present God, of his own unworthiness, and his need of the intervention of a Mediator. Deep reverence and humility marked every part of the exercise.—It was characterized throughout by solemnity and fervour. He rarely, if ever, hesitated; his language was in a suitable degree scriptural, and in general pertinent and happy. His supplications frequently and strongly indicated that he was praying in faith, and that he looked for an answer. A petition which he often uttered was, "May we, O Lord, follow our prayers with expectation."

In considering the unusual success which attended the labours of this holy man, who can doubt that it was greatly, nay chiefly, to be attributed to his prayers? He was an Israelite, who "had power with God and prevailed." What he did he was prepared to do, by the influence of prayer on his own mind; and when it was done, the answer of prayer rendered it successful.—A prayer-hearing God crowned

what he did with the desired blessing. Others might, and often did, perform the same services which he performed, but seldom with the same happy result. How forcibly ought this to impress on the minds of all who minister in holy things, the infinite importance of their being MEN OF PRAYER. Unless they truly possess this character, it is no wonder if they labour in vain: and is it rash or uncharitable to believe, that a deficiency in this particular is a principal cause that there is so much labour in vain, in the ministry of reconciliation?

In some respects, it is believed that many preachers of the gospel might learn a profitable lesson from the undisciplined exhorter, whose memoirs we are closing. He was entirely willing to give himself for exactly what he was. He never laboured, or appeared to be anxious, to do something that was out of his reach. He made no attempts to shine, or to say what should be thought novel, or unusually excellent. He had no affectation of eloquence, and this made him at times truly eloquent. Although he never precomposed any thing, he took a good deal of care to say nothing that was not true, nothing extravagant, nothing that might mislead, nothing that might unnecessarily give offence; but while he was speaking, he appeared as if he thought of nothing else but of doing good to souls; he was carried along by his subject, and was apparently entirely unconcerned as to what his hearers might think or say of himself. Hence he was always ready to speak on any occasion, however unexpected, in which duty appeared to call him to address an audience. He was willing to say what he could, and to let it stand for just what it was worth. It is believed that if preachers generally acted more like Mr. Eastburn, in most of the particulars now stated, they would be more comfortable themselves, and be at once more acceptable and more useful to their hearers.

But in concluding these memoirs, which, from a regard to the subject of them, will probably be found in the hands of many seamen, the writer cannot satisfy himself, without making

A Short Address to Mariners:—

Especially to those who heard Mr. Eastburn preach, who asked and received his prayers, and who were warned and counselled by his lips, now for ever closed in death:—

Friends and Brethren,—Did you not love father Eastburn? You will doubtless answer that you did; for almost every body loved him, and nobody more than mariners. Well then, have you shown your love to him, in that way which would have pleased him most—and in the only way, indeed, that he cared much about? You certainly have not done this, if you have not complied with his many and affectionate entreaties that you would seek the salvation of your souls, as "the one thing needful." He asked nothing of you but this. He would receive nothing but this, for all his exhortations, and entreaties, and visits, and kindnesses shown to you, and to many of your families; and for all the prayers that he made for you in publick, and many that he poured out in private, with many tears, that God would have mercy on you, and save you from eternal misery. Oh! he did most earnestly desire to see you solemnly engaged about your eternal well-being; to see you inquiring what you should do to be saved, and with all your might pressing into the kingdom of God! And now, will any of you refuse to give this proof of your love and gratitude, to a man who loved you so much, and did so much for you? and above all, will you refuse this to the blessed Saviour, who loved you more, and did more for you, than any mortal man could do—who came down from heaven to earth, and died the cursed death of the cross, that the curse

of God might not rest on your souls for ever?

Do you not know that although you will never see father Eastburn again in this world, yet you will see him again in the world to come? Do you not know that you will all meet him before the bar of God? Yes, you will, assuredly meet him there; and there you will be called to a strict account for the manner in which you have treated every address that he ever made to you, and every prayer that you ever heard him make in the Mariner's Church, and every prayer you requested him to make for you there, and which he did make for you, when you were going on a voyage to sea, and when you were far away on the ocean. Truly, my friends, it will be an awful account that you will have to give up, and an awful condemnation that will follow, if it shall then be found that you have not passed that great spiritual change, that being "born again," which father Eastburn used so often to speak to you about. Alas! if it shall then appear that you were never truly converted unto God, that you never truly repented of your sins and turned from them with all your heart, that you never truly trusted in the Lord Jesus Christ, and relied on his atoning sacrifice, finished righteousness, and prevalent intercession, as the sole ground of hope for acceptance with God; or that you never proved the truth of a supposed conversion by fleeing from all known sin, and by honestly endeavouring to obey all the commands of God—if this shall appear, it will be manifest that you died in your sins; and he who once so earnestly and affectionately counselled, and warned, and entreated you to turn without delay unto the Lord—even he will then become a swift witness against you; and you will be condemned to be eternally separated from your dear old friend, and from all good beings, and will be sent away to dwell for a long eternity with the devil and his angels, in the fire that never shall be quenched. Be not offended, dear friends, at this plain language. It is spoken in love and kindness to your souls, and that the writer may deliver his own soul. What has been said is the truth of God, and such you will assuredly know it to be, either in this world or in eternity. Do not allow yourselves to be deceived in this great concern. Do not flatter yourselves with vain hopes, that it will go well with you at last, even if you indulge in sin; and beware that you do not rely on repenting and turning to the Lord at some future time. No time, believe it, will be so favourable for this as the present. Even if you should die by a lingering disease, a sick and dying bed is a most unfavourable place and time to make your peace with God. You may not have the use of your reason then; and if you have, the distress of the body will be enough to bear, without having the great work of your souls' salvation both to begin and finish. Beside, if you reckon on this, you may so grieve and offend the blessed Spirit of God, that he may leave you to yourselves, and then you will be sure to perish; for without his gracious assistance you will never repent. You ought to recollect, moreover, that yours is a life of peril. You may be swallowed up in the ocean, without having a moment's time to prepare for eternity, if you have not done it beforehand. O do not delay or trifle! Break away, at once, from all your wicked associates. If they sneer and laugh at you, regard it not. Let them not banter you out of your souls; they are too precious to be thrown away as a sacrifice to the sport of fools. Remember that your Saviour bore much reproach and shame for you. Renounce all those lewd, filthy, intemperate and profane practices, which destroy so many seamen, soul and body, for time and eternity. Set them all aside at once. Cry to God for help; attend mariners' meetings,

wherever you can find them; and resolve, in the strength of the Almighty, that you will give no peace to yourselves, till your peace is made with God through the Lord Jesus Christ. "Behold, *now* is the accepted time; behold *now* is the day of salvation. *To-day* if you will hear his voice, harden not your hearts."

But it is known that there are some—and for ever blessed be the name of the Lord that there are some, and would to God the number were much greater—who have received benefit, saving benefit, it is hoped, from the services performed in the Mariner's Church of Philadelphia. You, dear friends, have an important part to act, and much, very much, will depend on your acting it well. If you adorn religion, if you constantly show a good example, and use your influence prudently, and kindly, and perseveringly, to promote piety and good morals among your brother mariners, the effect, under the divine blessing, will be happy beyond all calculation. It may be the means of saving multitudes of sailors from present misery and wretchedness, and from eternal destruction beyond the grave. Much is now doing for the benefit of seamen, by good people in many parts of the world; and surely it may be hoped that seamen themselves will do all in their power to promote the good cause—to help themselves, and serve their brethren.

But, on the other hand, if any of those who profess to have felt the influence of religion turn back, if they apostatize, or if, without complete and final apostacy, they for only once indulge in any of the gross vices of seamen, the consequences will be incalculably mischievous. O what a triumph will it give the wicked and licentious, and what a hindrance will it be to those who are engaged in promoting a better state of things among seafaring men, whose comfort, and happiness, and spiritual interests, have been so long and shamefully neglected! And will any sea-faring man do any thing to stop and throw back this good work? Indeed he ought to dread it worse than death. But be aware that those who hate religion, and the work of reformation that is going on, will do what they can to tempt you to practices which will, if indulged in, bring reproach and distress on yourselves, and be a stumbling-block to those who may be thinking of reformation. Therefore, dear friends, keep a good look out; and take heed to all your ways. Do not rely merely on your own prudence and strength; but often put up earnestly that petition of our Lord's prayer—"Lead us not into temptation, but deliver us from evil." They only are well kept whom God keeps. Daily ask grace and guidance from on high. "In all your ways acknowledge God, and he will direct your paths." Much, both of your comfort and your safety, will depend on your keeping up, as far as possible, a lively sense of divine things in your own souls. This is the great secret of being happy, of avoiding evil, and of doing good. When the soul is alive to spiritual and heavenly realities, it so hates sin, and so loves God and goodness, that it will, instinctively, as it were, shun and stand at a distance from any thing that would mar and destroy its holy pleasure.

A mariner's life is, doubtless, in many respects, unfriendly to spiritual exercises, and lively religious feeling. Yet this should only make you the more resolute, watchful and careful. There is hardly a higher example of a devout and holy life, than that which was led by James Meikle, on board a man of war, and often without a single religious friend to speak to. The thing therefore is not impossible. Daily secret prayer—fervent effectual prayer—must not be neglected. The best advantages for this are, it is admitted, not often found on ship-

board. Still, acceptable prayer can be performed on board of any ship, if only the heart is in the business. God knows the heart, and it is this only that he regards in prayer: and the heart may be lifted up to him, in any situation in which we can be placed. You will have some opportunities to be alone, and these should be carefully improved for prayer, devout meditation, and communion with God. Read the Holy Scriptures as much and as often as you can; peruse as many religious tracts as you can find; commit psalms and hymns to memory; and observe the Lord's day, as far as your circumstances and occupation will permit. It may be that you will be called to suffer persecution for the cause of Christ; and if so, bear it patiently, perseveringly, and with prayer for your persecutors. But an exemplary and exact discharge of all the duties that belong to his station, and a respectful and ready obedience to those who have the command, will commonly give even a common sailor favour in the eyes of his superiors; and while diligence and fidelity in business is an important Christian duty in itself, it also serves to recommend religion to others—more indeed than all the talk in the world, if this be neglected.

It is doubtless the duty of seamen to speak to each other, on the concerns of their souls. This, however, must be done discreetly and seasonably; otherwise, it may be productive of more harm than good. On the other hand, there must not be too much fear and reserve, in regard to this thing. A single hint or remark, kindly given, and accompanied with an ejaculatory prayer that God may bless it, may strike the heart of a profane person, so as never to be forgotten, and may at last be the means of saving his soul. There have been many instances of this kind, and they afford much encouragement to speak a word for God, whenever a proper opportunity is offered. A religious seaman, moreover, who acts up to his Christian character, will commonly have the confidence of a number of his shipmates; and he ought to use it, whenever he properly can, to converse at some length with one and another of them, on the great matter of their souls' salvation—Seasons of affliction, or sickness, especially, may commonly be improved for this purpose. Whenever there are a number of pious seamen in the same vessel, they may greatly help and encourage each other; and they ought, if practicable, to have some stated seasons for social prayer and pious conference. When on shore, they will of course resort to a Mariner's Church, if there is one at hand; and they ought, by all means, to take along with them as many of their shipmates, as possible. If there is no Mariner's Church in the port where they are, another place of worship should be attended. Great care should be taken to find a proper boarding-house, free from lewd and intemperate inmates; for it is on shore, and especially in a boarding-house where vicious practices are allowed, that a pious seaman will commonly meet with the strongest temptations, to do something that will bring reproach on religion, and pierce his own soul through with many sorrows. It is a happy circumstance that pains are now taken, in some places, and likely soon to be taken in more, to provide sailors with comfortable lodgings, in houses where no vice will be permitted, and where they may find books and companions that will do them good, and keep them from being led astray.

The present is an age of missions—Missionaries are sent to every quarter of the globe; and ships and seamen are employed to transport them. Those who observe "the signs of the times" notice with pleasure the erection of Mariner's Churches, and the zeal

that has been awakened to promote the spiritual good of seamen, at the very time when "swift ships" are carrying the heralds of salvation to the heathen, even to the ends of the earth: and they remark with great interest, that in the glowing description given of "the latter day glory," by the evangelical prophet,* a part of that description is formed by the declaration, "that the abundance of the sea shall be converted," and brought into the Christian church. Hence they are led to hope that the time is not far distant, when almost every ship shall be in very deed a Bethel, a house of God, with a church in that house—a company of joyful Christians, of pious seamen and devoted missionaries, who, while they are sailing over the watery waste which divides one country from another, shall still, even on the passage, enjoy all the privileges of the Christian church: and when they shall arrive at a heathen land, shall be able, at once, to exhibit to the wondering natives, the worship of a Christian sanctuary in all its loveliness; and thus commence the blessed work of evangelizing the people, with advantages hitherto unknown. Let pious seamen pray much for the arrival of this glorious period—Let them do all in their power to bring it forward. Let them, when they go to heathen ports, or to ports where often there are nominal Christians worse than heathen,—let them show, at least in their own example, what real Christianity is. Let them co-operate, in every way they can devise, in the blessed work of extending the gospel throughout the habitable earth. Thus will they imitate the holy man, the "Mariner's friend," whose memory is so dear to their hearts: and thus will they be preparing to join and rejoice with him, in that haven of eternal rest which he has reached; and where, notwithstanding the dangers of the passage through this fluctuating and tempestuous state, all who look by the eye of faith unto Jesus, as the great pole-star to direct their course, shall surely and safely arrive.

* Isaiah lx.

ON THE EFFICACY OF THE "FAITH OF THE GOSPEL" IN THE PREVENTION AND CURE OF DISEASES.

(*Continued from page* 503.)

III. I am now to describe and illustrate a false faith, which is sometimes mistaken for the true, and which is fatal in its tendency.

As almost every genuine medicine has its counterfeit, the same is true of that divine remedy, of which we have been treating. Somewhat resembling it, on a superficial view, is that "faith without works," which we are told by the apostle James, is "dead," and of course inoperative. It is better to have no faith than this; for it is much easier to bring one to the right foundation, who has nothing to uphold him, than to remove one from a false foundation, on which he thinks he safely rests.

I will show what I mean by this counterfeit medicine, by some examples:—

1. An ingenious anonymous writer, in one of the late numbers of the "Christian Advocate," states, that it is said of the celebrated John Wesley, that when sick, he attempted to cure himself by a direct act of faith, and, as might be expected, failed; but that, when he used the remedies adapted to his case, he recovered.

2. Some years ago, I attended a man aged sixty-three years, who had sustained a severe fracture of the thigh. On the sixteenth day after the accident, when all the family were absent, and he was alone, a mad fanatick entered his room, and asked him—How long the doctor said he must lie in that condition? The man answered his in-

quiry, when he replied—"O, that is all nonsense! the doctor knows nothing about it. He only wishes you to be there so long to increase the amount of his bill. But if you have faith, and will do as I bid you, I will have you walking in an hour." He immediately proceeded to remove the dressings, and lift the old man, who was unable to resist him, out of bed; exhorting him, at the same time, to have faith, and to repeat some blasphemous expressions after him, which, he said, was necessary to effect the miraculous cure! The bone gave way at the place of fracture, and the man fainted. A neighbour now, providentially, entered the room, and interfered; and I was hastily summoned to attend my patient. But the shock he had received was so great, that for some time his life was despaired of. Yet by the diligent and persevering use of the proper remedies, he at last, but with the utmost difficulty, recovered.

3. One morning, not long ago, when I called to see one of my patients, he told me that he was going to pursue a new method for the recovery of his health. I asked what he was going to do? "O!" said he, "I intend now wholly to give myself up to the Almighty; take no more medicine, and he will cure me, if I am to get well." My answer was, "Sir, your premises are right; but your inferences are totally wrong. We ought, at all times, to give ourselves up to God, acquiesce in, and submit to, his will; this is both our duty and our privilege; but it is equally our duty to wait on God in the diligent use of the means for the restoration of our health! This, happily, silenced him—He used the medicines, and recovered; but whether he ever exercised the right kind of faith, or not, time will disclose.

The cases now mentioned, exemplify what I mean by a false faith; as contradistinguished from, and opposite to, the true, genuine, living faith, which I have feebly recommended. This false faith is presumptuous and destructive. It would fain be the faith of miracles. But as a "miracle is a suspension of some of the known laws of nature," and, as miracles have ceased, we are authorized to infer, that any attempt to exercise this faith is displeasing to the Deity. Those who make this attempt, show that they think the Supreme Being is obliged to suspend the known laws of nature, and be prodigal of his miraculous operations, merely to gratify them. Absurd and mistaken idea! The Son of God himself, when on earth, would do nothing of this kind. He refused to cast himself down from the pinnacle of the temple, although the arch impostor spoke the truth, when he said—"He had given his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."—The lesson which the Saviour taught on this occasion—"Thou shalt not tempt the Lord thy God"—ought ever to be remembered—And all attempts to exercise the faith of miracles, or to expect disease to vanish, without the use of the proper means, is tempting God: and he who should talk and act in some of the common concerns of life as those did whom I have mentioned, would be confined as a lunatick. In order to preserve health and life, it is our unquestioned duty, diligently and perseveringly to use all the proper means for the attainment of that desirable end.

IV. I am to confirm the theory and the opinions I have delivered, from the writings and practice of some of the most eminent of the faculty, both in Europe and America: And then to conclude by a few practical observations, deduced from what shall have been offered.

1. It was the daily practice of that eminent physician, Dr. Boer-

haave, throughout his whole life, as soon as he arose in the morning, which was generally very early, to retire for an hour, for private prayer, and meditation on some part of the sacred Scriptures. He often told his friends, when they asked him how it was possible for him to go through so much fatigue, that it was this which gave him spiritual vigour in the business of the day. This he, therefore, recommended as the best rule he could give; for nothing, he said, could tend more to the health of the body than the tranquillity of the mind: and that he knew nothing could support himself, or his fellow creatures, amidst the various distresses of life, like a well grounded confidence in the Supreme Being, on the principles of Christianity.*

2. Dr. Zimmerman cured a young lady, whose mind and body were much diseased, and whose case appeared to be hopeless, by medicine suitable to her bodily diseases, and by recommending true religion. Thus, by a happy combination of physical and moral remedies, he restored an interesting female to the enjoyment of her friends, to life, and to society.† It was by a similar happy combination of physical and moral remedies, that the practice of the Rev. Sir James Stonehouse, Baronet, M. D., was so eminently successful in certain cases of disease.‡

3. "Piety towards God," (Dr. Rush informs us,) "has, in many instances, characterized some of the first physicians in ancient and modern times. Hippocrates did homage to the gods of Greece, and Galen vanquished Atheism, for a while, in Rome, by proving the existence of a God, from the curious structure of the human body. Botallus, the illustrious father of bloodletting in Europe, in a treatise *de munere medici et ægri*, advises a physician, when called to visit a patient, never to leave his house without offering up a prayer to God for the success of his prescriptions. Cheselden, the famous English anatomist and surgeon, always implored, in the presence of his pupils, the aid and blessing of heaven upon his hand, whenever he laid hold of an instrument to perform a surgical operation. Sydenham, the great luminary and reformer of medicine, was a religious man. Boerhaave spent an hour in his closet every morning, in reading the Scriptures, before he entered upon the duties of his profession. Hoffman and Stahl were not ashamed of the Gospel of Christ; and Dr. Haller has left behind him an eloquent defence of it, in a series of letters to his daughter. Dr. Lobb exhibited, daily, for many years, to the citizens of London, his reliance upon divine aid, to render his practice successful, by inscribing *Deo adjuvante*, (by the help of God,) upon his family arms, which were painted upon his chariot. Dr. Fothergill's long life resembled an altar, from which incense of adoration and praise ascended, daily, to the Supreme Being. Dr. Hartley, whose works will, probably, perish only with time itself, was a devout Christian."—"To the record of these medical worthies, (says Dr. Rush,) I shall add but one remark: and that is, the weight of their names alone, in favour of revelation, is sufficient to turn the scale against all the *infidelity* that has ever *dishonoured* the science of medicine."*

4. Sir Henry Halford, Baronet, M. D. physician to George IV. king of Great Britain, &c., in a very valuable essay on climacteric disease, after detailing the necessary plan of treatment, says—"For the rest, the patient must minister to himself.

* Ewel's Medical Companion—Article Religion.

† Ewel's Medical Companion.

‡ On the authority of the justly celebrated Mrs. Hannah More.

* Rush's Lectures, pp. 128-9.

To be able to contemplate with *complacency*, either issue of a disorder, which the great Author of our being may, in his kindness, have intended as a warning to us to prepare for a better existence, is of *prodigious advantage to recovery*, as well as to comfort; and the retrospect of a well spent life is a cordial of infinitely more efficacy than all the resources of the medical art." This passage is quoted with high approbation, by the pious and learned Dr. Good, who says of it—"If it is not strictly medical, it is of more than medical importance; and I have very great pleasure in seeing it put forth from so high an authority, and finding its way into a professional volume."* Dr. Good, himself, is also an authority of the highest order; whether we view him as a profound medical scholar, in his great work, called the "Study of Medicine," or as the truly practical and learned Christian and critical biblical scholar, in his translation of the book of Psalms, and of Job, from the Hebrew, accompanied with original notes, which are said to be of great value. To all this I shall only add, that, Sir Richard Blackmore, physician to William the 3d, and Sir Thomas Browne, physician to Charles the 2d, evince, by their writings, that their sentiments on this important subject were similar to those of the medical worthies more particularly quoted.

(*To be concluded in our next.*)

From the London Evangelical Magazine.

CONVERSION OF FIVE JEWS.

The following account is copied from the Newspapers; but we have reason to believe it may be relied on for its general accuracy.

VERY recently, five Jews of respectability, of good property, and of considerable learning and acquirements, have been converted to the Christian Faith, within the City of London. We mean not to say that having been careless Jews, they have, for some secular and worthless object, become nominal Christians,—an event which, to us, would have been a matter of perfect indifference: but, that having had their attention directed to the grand subject at issue between the Jewish and Christian Churches; having, with the Scriptures in the original, as their text-book, entered into a careful and protracted examination of the subject, in company with a Christian friend, who is both a good Hebraist and Grecian; having in the progress of the lengthened discussion displayed all the contempt for Christianity, and all the enmity and hatred to it, which are common among their countrymen;—they have at last fallen under the pressure of the evidence in support of the grand truth, which, opened in the Old Testament, is perfectly unfolded in the New; and have believed, as far as man can judge, with their heart, on Jesus Christ, as their Saviour and their Lord.

This important event was consummated some time since; but being desirous, at least for a time, of remaining in quietness and peace, and being disposed to avoid all hasty and open profession of their faith, they, till lately, took no step which afforded a fair opportunity of bringing the fact under publick view. On the 20th of June, however, they transmitted to Mr. Peel, for presentation to his Majesty, a most superb copy of the Prayer-Book of the Church of England, which that gentleman lost no time in placing in his Majesty's hands. It was accompanied with the following inscriptions:—

* Good's Study of Medicine, vol. ii. p. 486.—Published in the London Medical Transactions.

TO HIS MOST GRACIOUS MAJESTY

KING GEORGE THE FOURTH,

THIS BOOK OF COMMON PRAYER

IS HUMBLY PRESENTED

AS A TESTIMONY OF THEIR HIGH VENERATION FOR THE

LITURGY OF THE CHURCH OF ENGLAND,

AND OF THEIR

LOYALTY TO THEIR BELOVED SOVEREIGN,

BY FIVE JEWS,

CONVINCED OF THE TRUTH OF CHRISTIANITY THROUGH THE INSTRUMENTALITY OF WILLIAM BRIDGES.

מלכא לעלמין חיי: Dan. ch. ii. ver. 4.

ימים על ימי מלך תוסיף שנותיו כמו דר ודור: Psalm lxi. ver. 6.

ישב עולם לפני אלהים הסר ואמת מן ינצרהו: Psalm lxi. ver. 7.

אלהים משפטיך וצדקתך למלך תן: Psalm lxxii. ver. 1.

HÆC EST FIDES NOSTRA.

Εὑρήκαμεν τὸν Μεσσίαν ὃν ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ.

St. John, ch. 1st. part of verses 42 and 46.

שאלו שלום ירושלם ישליו אהביך:
יהי שלום בחילך שלוה בארמנותיך:

Psalm cxxii. ver. 6, 7.

If, with perfect propriety and good taste, these Jews intimated their conversion, in the first instance, to their Sovereign, the next step which they took, partaking of a publick character, was prompted by Christian benevolence and love. The whole, or part of them, had been in the habit for a considerable time, of attending the ministry of the Rev. Mr. Howells, of the Episcopal Chapel in Long Acre, in connexion with which there is a flourishing Sunday-school. To each of the children attending this school, amounting to seventy-eight, they presented a copy of the Book of Common Prayer, with the following inscription written on each book:—viz.

"A minute token of Christian Love to the Tender Lambs of Messiah's flock from five of the seed of Abraham, with the fervent prayers that the Holy Spirit may take and show unto them the things that be of Christ." Psalm cxxii. 6. Zech. viii. 23. Rom. ii. 28, 29. John xiv. 27. Rom. xi. 15, 21, and 24.

THE MAGDALENE.

O turn not such a withering look
On one who still can feel,
Nor, by a cold and harsh rebuke,
An outcast's mis'ry seal!
But think, ere thus the mourner's sigh,
The mourner's tears you spurn,
That 'tis perhaps a Friend on high,
Who prompts my late return.

The haunts of vice might pleasing seem,
When first I long'd to stray;
But, ah! one hour dispell'd the dream,
And dash'd my joys away:
Amidst the crowds in pleasure's bow'r
My heart was still forlorn;
And where I thought to find a flow'r
I only felt a thorn.

O say not, then, the cup of wrath
I must submit to drain,
When in the safe, the narrow path,
I wish to tread again!
It is not thus the Gospel speaks
To those who cease from sin;
The soul, Messiah's fold that seeks,
Is ever welcom'd in.

And say not that my guilt is great,—
I know, I feel, 'tis true;
But while I groan beneath its weight,
I hope for pardon too:
Beyond the reach of grace divine
Myself I have not thrown;
And once, at least, to guilt like mine,
My Lord has mercy shown.

When such a wand'ring sheep as I
Was unto Jesus brought,
And all the cruel standers-by
A rigid sentence sought;
The feeble reed he would not break,
Though it was bruised sore;
The gentle words the Saviour spake
Were, "Go, and sin no more!"

Edinburgh. H. E.

Review.

We should not do justice to the friend who has favoured us with the following paper, if we omitted to state, that he did not send it to us as a *Review*, but as an article for the Miscellaneous part of our work. It is rather a comparison of Pollok with Milton, and incidentally with other poets, than a particular examination of the excellencies and defects of "The Course of Time." It, however, partakes of the nature of a review, and we are pleased to be able to place it in this department of our Miscellany.

—

FOR THE CHRISTIAN ADVOCATE.

POLLOK'S COURSE OF TIME.

Some of the transatlantick reviewers dealt out to the Rev. Edward Irving, when he first appeared as an author, the most unqualified praise; but scarcely had his orations reached this country before our men of taste settled their intellectual worth, pretty much as it is now estimated. Criticks, with all their sagacity, are like other men; that is, they are liable to be dazzled. We acquit them, however, of having spoken in terms too exalted of the poem which heads this article; whilst a few of them have descanted on its merits in a way, as we think, far too cautious and guarded.

The poem evidently has faults. Its admirers cannot deny that a number of its lines might have been more harmoniously constructed; and there are certainly some instances in which the best taste did not preside over the poet's pen. But even Milton himself is not harmonious in all his lines, and he attained to the first rank among poets, not by the entire absence of perverted taste, but by the multitude of his redeeming excellencies.

It seems strange that any critic should hesitate a moment about the class of poetical and intellectual excellence to which the poem of Pollok belongs. If the world of genius has kindred spirits, then Milton would not have disdained to own the author of "The Course of Time" as his son. Pollok can be compared, properly, with no poet but Milton; for he has not the witchery of Shakspeare, nor the coyness of Burns, nor the archness of Cowper. We cannot attribute to him either the summer radiance, or the autumnal fulness, which at once enlightens and burdens the pages of Thomson. He has not produced a strictly philosophical poem, like Akenside, ornamenting it, from beginning to end, by a rich and restive fancy. But he is free from the sudden starts which distinguish the muse of Young; and, like Milton, he is alternately calm, majestick, sublime, and inventive. The mind of Pollok climbs, with ease, the steeps of infinitude, anxious, seemingly, to suspend around each of them, some wreath betokening his exalted admiration; and he surveys the lower works of Divine Power, with the gladdened heart and the elated and glowing eye of the genuine poet.

Had Pollok lived longer, he would, probably, have displayed greater versatility of genius, but that versatility might have injured the insulated moral grandeur in which his name is now enshrined.

We claim not for "The Course of Time," an entire equality with Paradise Lost. But, after allowing for some points of discrepancy in the circumstances of the poets, we claim for Pollok as large a measure of genius as Milton possessed. Milton lived till his mental powers were matured. His poem was the fruit of profound and reiterated meditation. He wrote it after re-

linquishing the pen of controversy; a pen which he had wielded with a daring and martial spirit; and with a mind enlarged and improved by foreign travel, and a practical acquaintance with state affairs. Whatever might have been his original genius, it must be confessed that Milton's whole education fitted him to be a poet. Nothing, perhaps, expands and beautifies the poetical mind, so effectually as travel. Especially must the powers of Milton have derived nourishment from this source, looking, as he did, at every thing grand in nature and majestick in art, with a prepared and cultivated vision. Hence the mountain which showed itself from afar, the vale curtained in its foliage of green, or decked with empurpled leaves, the glassy lake, glistering in beauty, and the landscape, with its thousand varied charms, must have powerfully affected his mind. Had he gone immediately back to his academick hermitage, even there such objects, once seen, would have wrought into his mind, a mixture of their own inherent grandeur and beauty. But the years of Pollok hurried rapidly to their close. Few suns, comparatively, set before him, spangling his horizon, and staining the wooded haunts beneath. He wrought his poem in the midst of studies, preliminary to the discharge of his weighty office; and we regret to add, that he appears to have received, once or twice, a skilfully insinuated hint, that his fancy was rather too overwhelming for the didactick exhibitions of the pulpit. The wit of Swift, or the humour and levity of Sterne, might have been a disqualification for the pulpit; but we do not understand how Heber and Young, Kirke White and Grahame, or Pollok and Watts, were disqualified for the sacred desk, by an elevated and excursive imagination. This preposterous sentiment exiled Thomson from the service of the sanctuary. We freely confess, indeed, that without a revolution in his habits, the poet of the Seasons would have done no honour to the church; but the same vituperation which outlawed him, might have outlawed Pollok,—the builder of immortal rhyme, whose ambition was subdued and chastened by Scriptural truth, and whose work will live long after the rhapsodies of Ossian, and Klopstock, and Gessner, shall be forgotten.

Of the two poems, Paradise Lost is by far the most abundantly stocked with learning. In "The Course of Time," mythological lore is more sparsely used; and in a poem so decidedly Christian, this selfdenial is rather commendatory than offensive. Still, gleams of learning appear at proper intervals, sufficient to show that the author had frequently drank at the fountains of Greece, and the wells of Italy. Whilst Burns was educated a poet by the side of the hawthorn bush, or by mingling speech with the wheeling bird and the murmuring brook, or by marking closely the passions at work, and the manners which prevailed just around him, we cannot forget the agency of learning in furnishing hundreds of poets with the elements and resources of their art. But, in addition to this superiority of learning, Paradise Lost is distinguished by greater animation, as a whole. With the exception of particular passages, in "The Course of Time," its pages are less stirring to the heart: nor should we have been surprised, had Pollok lived, if his mind had occasionally led him away from the burning zone of poetry, into the temperate, yet still the sunshine, region of philosophy.

The rural taste displayed in Paradise Lost, is more profound than that which appears in "The Course of Time." There have been poets more conspicuous for a furtive rural imagery than even Milton; but there have been none whose rural imagery is so stupendous and mag-

nificent. Some princes have so delighted in indigenous productions, that whenever they journeyed, their artificial travelling gardens bore them company: so that whether in the brilliant saloon, or in the deep wilderness, they could pluck alike the blushing grape, or the golden orange, or repose at will beneath the palm tree or the pomegranate, the myrtle or the woodbine arbour. But the mind of Milton was itself so luxuriant in rural imagery, that whether in the noisy street, or in the resting spot of the country prospect, he could pluck at pleasure the distinct fruits of the Chinese, Italian, or English garden. He could pause on the silver fountain, or detach the smoothest leaf from the knot of the velvet rose; or he could range mountain scenery, and render his descriptions wild as the pictures of Salvator Rosa. Like Thomson, he could trace the outer lines of the pastoral view; or like Spenser, turn in as a guest to the ring of its interior charms. But he made it evident that the notice of such objects was but the transient descent of his mind, from the sublimity in which it delighted to soar. Beyond Eden's walls of verdure, even close to its hedged gates, he kept his car in waiting; for Milton was always the master of sublimity—a sovereign in the grandeur of his thoughts, and the power of his numbers.

The resemblance, mentioned by some of the English criticks, between Milton and Pollok, is not wholly imaginary. They fixed alike on an exalted theme. The one turns the opening leaves of the book of creation, the other impressively closes them, after they have all been rustled by the last trump, and shaken by the celestial retinue of the Judge. The one leads us back to the first hour of our world, when the songs of angels were gushing up and down the lawned steeps of Eden. The other carries us forward to the last hour of earthly probation, and emptying the mind of all other thoughts, makes it ring with the knell that tolls the dissolution of our world. These are difficult themes. Milton and Pollok could not be satisfied with subjects easy and playful. From the natural repugnance of men to sacred things, sacred poetry must be executed in such a way as to subdue this antipathy. Young himself has failed in some of his flights; especially on subjects whose grandeur is impaired by the least deviation from simplicity. Yet Young was a manly poet, notwithstanding his occasional incongruities and exaggerations. Unlettered men almost invariably admire his faults; but lettered men also admire him, and that too at the time they are most studiously engaged in separating between his defects and his excellencies. His Night Thoughts, taken as a whole, form an original and wonderful production.

Milton and Pollok resemble each other in their resolution to accomplish something illustrious. Milton fled from controversy that he might set himself apart to sing his elaborate song. At one time he appears to have resolved upon making England and its neighbouring islands his theme, and of course the principal theatre of his fame. But this must have been in some moment of dejected feeling, for he panted to be universally known, by intertwining his name with the immortal subject of his verse. It is true that posthumous fame can do no good to its possessor; but it may do good or evil to generations that exist long after its possessor has crumbled into dust. It is not improper to extend our moral and intellectual influence to remotest time, if, with the praise of men, we seek a nobler plaudit from our Maker. This last was the elevated ambition of Pollock. There is no doubt he loved fame, although he has not shown that he loved it inordinately. He no where makes his

poem the stepping-stone to reputation. The epic dignity of his song shows us the resistless desire by which he was influenced, to acquit himself well; but the chief acquittal which he sought was from his final and unerring Judge. He rises and looks within the curtains of the heavens, asking upon his work the benignant smile of his Maker. In thus seeking, primarily, the approbation of his Maker, we will venture to say, that he has secured the permanent admiration of men. "The Course of Time" will be speedily read in all countries, where any taste for literature prevails. But it will pass these limits, in that blissful period when the church shall fill the world—a period which Pollok has descanted on with such ample and felicitous eloquence. Then it will be read alike in the fens of the Cam, and among the flags of the Nile; in the bower of philosophy, and on the oasis of the Arab; in the refreshing grove, and amid the wreaths of polar snows.

Of the two poems, we cannot suppress the belief that "The Course of Time" is decidedly the more useful. Usefulness is thought by some to be incompatible with such an exercise of the imagination as poetry demands. What, then, will such persons say to Blair's Grave, a poem, terse, pungent, didactick, humbling—and far before Gray's Elegy, in moral effectiveness? Who will deny the soothing influence on our feelings of Bishop Porteus's poem on death? Is there any one who does not feel a deeper veneration for the Sabbath, as Grahame paints its obligations and its blessings before his mental eye. Or did any one ever read Burns's Cotter's Saturday-night, without feeling that it was a useful poem? But Dr. Beattie asks, if we seek for usefulness, why not adopt plain prose as the vehicle of our thoughts? The answer is obvious. Because where a poem is useful, it can be useful only, or principally, by affecting the imagination. Thus, Pilgrim's Progress, as to its truths, might be reduced to a few pages, or, certainly, to a few chapters; but then the imagination would have lost the odour and the sanctity shed over it, by the work in its present form—We should not then have been allured onward by each turn in the ingenious allegory, nor ever have ascended the delectable mountains with well grouped shepherds for our guides. We have little doubt that Paradise Lost has been highly useful. It has served, at least, to keep in mind some salutary impressions of that great event, the fall of man. It has also produced a powerfully dramatick effect on persons of sentimental taste; and some of its Eden scenes impart such serious feelings as dispose us to seek communion with our Maker. But we do not recollect that Milton makes us feel the evil of sin *as sin*. We lament the destruction of natural beauty, and every where we see the misery introduced by apostacy; but the evil of sin is not to be altogether measured by its consequences. But no one can possibly read "The Course of Time," without perceiving that the views of the writer are all clear and Scriptural. There is no scepticism in his creed. He attacks sin, whether it appear in the shape of literary pride, of military glory, of fastidious epicurism, of priestly hypocrisy, or papal domination. He confines himself strictly, within the bounds of divine revelation; hence all his events lie in their natural order. He has gathered together all the *results* of the great system, the celebration of which Milton began.

On the subject of the millennium, the views of Pollok are glowing, but at the same time sufficiently chastened. In speaking of this event, too many forget their character as simple interpreters of the sacred oracles, in their assumption

to themselves of the office of prophets. Pollok only rehearses what has been told by prophets, whose inspiration was of a higher order than that of the mere poet: and we think that no serious Christian can read him on the sublime destinies that await our world, without being captivated and charmed. Here, indeed, he is indebted to Cowper, but he sweeps, if possible, a more comprehensive circle. He repairs the disfigured moral map of our world, colouring it anew, and putting on it a delightful gloss, and a bright enamelling.

We are far from being certain that as much reverence is not due to the memory of this extraordinary youth, as to that of Milton. There is some incongruity between the tumultuousness in which Milton lived—the noisy party disputes in which he engaged, and the high reverence which men have agreed to bestow on his memory. And if he was really the author of a lately discovered work, that work, even as a specimen of intellect, has inflicted upon him a serious injury. Jeffrey and Channing, doubtless, believe the book to be authentick. The former, it appears, never questioned the Arianism of Milton, even in reading his Paradise Lost. So, after Columbus found a new world, it was easy for other men to find it, and it was easy for Jeffrey to discover the Arianism of Milton, when Milton himself had told the secret. If the book be authentick, then Milton is chargeable with the guilt of apostacy from truths he once held sacred: And, if he prove an apostate, after being so long taken for a saint, it is well that, almost simultaneously with the discovery, Providence reared up a truly sainted youth, to finish the task which Milton commenced, and to take a share in his immortal renown.

We cannot close these summary, and, at the same time, cursory, remarks, without pausing a moment on the early fall of this distinguished child of song. How many licentious poets live to old age, like Anacreon; from whom we never look for the buds or fruits of piety, any more than we look

For mellow grapes, beneath the icy pole?

whilst others are early called away, who might have continued to delight by their hallowed numbers.

Truly this is mysterious, and the dispensation is from Him who makes darkness his pavilion. But, who can tell, had Pollok lived, but that the murmur of human applause might have sunk too deeply into his ear? He is now beyond our praise, or our censure. But his poetick laurels remain among the evergreens of our world. Thousands shall look at them with admiration, as they rest on the staff of their pilgrimage; and the feet of many children of piety and fancy shall be sandaled with the verdure which adorns his grave. Flowers of all dyes shall be plucked from the glades and paths which lead to it, and uncounted leaves be detached from the willow, which shades and weeps over the sacred dust which it contains.

B.

SHORT NOTICES OF RECENT PUBLICATIONS.

The Remember Me. *Published by F. Littell.*

This is a little work of great merit,—decidedly the best of its class which has fallen under our notice. Unlike too many of the Souvenirs of the present day, its contents are not light and frivolous, but of a serious cast; and calculated, while they entertain the imagination, to quicken the moral sense, and urge to virtuous action.—"The Lost Child" and "Contemplation" are, we think, the two best pieces of the volume. The tale of "Emily Morton" is well told, but would please us

rather better, if the transitions from serious to gay were less sudden. The poetry possesses various degrees of merit—none of it is despicable, and some is truly excellent. The engravings are in a superior style of execution. The "Mother's Grave" is exquisitely beautiful. We have thus given our opinion of this little volume; and on the whole think the publisher deserves the thanks of the Christian community, for furnishing the lovers of Christmas and New-Years' gifts with a gift that may prove lastingly valuable.—We heartily wish him a patronage that shall not leave him a loser, by providing gifts for others.

A Sermon on the Sin of Duelling, *preached at Washington, Pa., April,* 1827. *By Rev. Andrew Wylie, D.D. President of Washington College. Pittsburgh: printed by D. & M. Maclean.*

It appears that this discourse, the text of which is the sixth command of the Decalogue, was preached at the request of the managers of the Sunday school, in the town of Washington, Pennsylvania. The author informs us in the introduction, that at first he wished and endeavoured to decline a compliance with the request; but that ultimately he yielded, from a conscientious conviction that ministerial duty demanded this service at his hands. We are clearly of the mind that he formed a just conclusion, and as clearly of the opinion that he discharged his duty on the occasion, in that honest, fearless, plain, and impartial manner, which becomes a minister of the Lord Jesus Christ, who is required to "know no man after the flesh." We perceive from a note prefixed to the publication, that the sermon gave offence. We are not surprised at this; for it contains an able, as well as a plain exposure, of the murderous sin of duelling; with no regard to the individuals, however high in office, whom the truth, pungently stated, might effect. Yet we perceive no invidious partialities in the discourse. In the prefatory note, the author says—"That the sermon bears upon duellists, without respect of persons, or distinction of parties, will be admitted by every candid reader. The author, at least, intended that it should." The friends of duelling, and the extenuators of its guilt, would no doubt be glad if they could silence the pulpit on this subject; or failing in this, if they could render it tame and complaisant. We devoutly pray God that this may never happen; but that the ministers of Christ, at least, may continue to bear an honest, open, and unequivocal testimony against duelling and duellists; and call the sin by its right name; call duelling *murder*, and duellists *murderers*, as Dr. Wylie, much to his credit, has done, without hesitation—This is a short discourse, filling but 20 pages 12mo.; but it presents every leading idea, in relation to the horrible practice against which it is directed, in a clear and impressive light. We have not room for extracts; but we recommend the perusal of the whole to our readers, and sincerely wish that a copy of it were in the hands of every great man of our nation, and that for his soul's health he would read and be influenced by it.

Literary and Philosophical Intelligence, etc.

Montgolfier.—Montgolfier besides being the inventor of ærostatic balloons, was the first who manufactured vellum paper in France. The accident which led him to the formation of balloons was curious enough. One day, in his paper manufactory, he was boiling some wafers in a coffee-pot, which happened to be covered with a piece of paper in the form of a sphere, and this paper becoming full of steam, swelled and detached itself from the pot.—Montgolfier was surprised, and repeating the experiment, the paper again ascended; this led him to calculate the effect of a rarified air which should be lighter than the atmospheric air—and hence the invention of ærostation.

On the 4th February, a phenomenon as extraordinary as magnificent, was witnessed at Kiachata, in Siberia. The cold was very severe. At sunrise, rays called in Siberia "ears of the sun" were seen on both sides of it. At ten in the morning these rays changed to brilliant parhelia. An immense whitish column resembling the tale of a comet seemed attached to the sun, which had already reached a great elevation, and was proceeding towards the west.—This column formed in the whole extent of the sky a circle, in the circumference of which seven suns were visible, pale, and rayless, and situated at equal distances from each other and the true sun. The last, moreover, reflected in the atmosphere four great white circles so disposed as to form a pyramid; two of them being circumscribed by the first-mentioned circle, whilst the two others were in

that part of the horizon opposite to the sun. It was observed that there must have been four circles in the greatest, but that one was effaced by the light of the sun, and only half of the other was visible, which glittered with all the colours of the rainbow. It is to be regretted that this phenomenon, which lasted nearly till midday, was not witnessed by Savans.

Nashua Village, Dunstable, N. H. Nov. 1.

The curiosity of the inhabitants of this village has been much excited within the last two or three weeks, by an unusual trembling of the doors and windows in almost every house. Some have conjectured that it was owing to the water falling over the dam, which has been erected here. Others have doubted whether it was owing to this, because the jarring of the windows was not uniformly the same, when the water in the river is about the same height. The noise is very perceptible during some whole days and nights, on other days it is heard only at intervals. We have heard of a number who have been alarmed at this jarring of the windows, who live five miles distant from the village. A gentleman who lives about forty rods from the dam has observed considerable motion of the hay in his barns. Some persons have seriously thought of removing from the village, lest they should be swallowed up by an earthquake. This motion of the buildings is probably occasioned by the agitation of the air, which is caused by the water falling over the dam, and by the percussion of the air.

Roman Ruins near the Hague.—An English gentleman, who is travelling in Holland, in one of his recent letters says, "We have this morning been to visit the remains of an immense Roman building or buildings, which have been recently discovered near Voorburg. Innumerable vases of the most beautiful descriptions, Roman rings with inscriptions, ornaments and coins, some of which date before the birth of Christ, have been excavated; all which leads to the supposition, that some calamity, either occasioned by fire, inundation, or otherwise, has thrown down and destroyed the whole buildings. In one of the cellars a perfect skeleton has been found, which further strengthens the opinion; it is the most remarkable object that has yet been discovered. The right arm is placed on the heart, and the whole figure exhibits an attitude of the most perfect agony, as if death had been produced by the heavy pressure of a great weight of stones. There is a difference of opinion as to whether the excavation be a Roman village or one extensive building, destroyed by some accident. The grounds have been purchased by government, and upwards of one hundred men are constantly at work."

Painting Houses.—A writer in the New England Farmer, says it has been proved by repeated experiments "that a house painted late in autumn or in winter, will hold the paint more than twice as long as one painted in warm weather." And he gives as a reason, that in cold weather the oil and other ingredients form a hard cement, whereas in warm weather the oil penetrates into the wood, and leaves the other parts dry so that they crumble off. This is a subject worthy the attention, as the expense of keeping them well painted has hitherto been a serious inroad upon the purse.

In the transactions of a late sitting of the French Academy of Sciences there is an account of a shower of a singular nature, with which a part of Persia has been visited. The ground was covered, to a considerable extent, six inches deep, with a substance that was eagerly eaten both by men and cattle. It turned out to be a species of lichen, already described by botanists, carried away and precipitated in this manner by some peculiar action of the winds.

The Orange Tree.—There is an orange tree in the garden at Versailles, which is well ascertained to be above 400 years old, having been sown in 1421.

Curious and Interesting Facts.—A correspondent of the N. Y. Statesman, has communicated the following miscellaneous statements:

Europe now contains 227 millions of inhabitants, and there appears in that quarter of the world, 2142 journals of every description; that is, one journal for 106,000 inhabitants. America has 39 millions of inhabitants, with 978 newspapers and periodical journals; that is, one for every 40,000 inhabitants. Asia, with 390 millions of inhabitants, has but one journal for every 14 millions. Africa, with 60 millions of inhabitants, has but one journal for every 5 millions.

Late East India accounts had reached London.—Under the head of Boorhanpore it is stated that "in the village of Rakhun, near Boorhanpore, an immense concourse of people assembled, consisting of pedlars, Dadoo-Punthees, Sunyases, and others, supposed to be at least one hundred and fifty thousand. At the time the crowd was the thickest, suddenly a most pestilential and deadly wind began to blow, and the people, abandoning their property, fled they knew not whither. Great numbers perished on the spot. The news writer says, that the whole of the

merchandise collected there was given to the wind. It was wonderful, he adds, what could have become of so vast a multitude in so short a time. The virulence of the poisonous blast however, at length abated, and the Dadoo-Punthees, and Sunyases, and others that remained, fell into desperate strife, in which many were killed and wounded. The loss of property was beyond calculation.

Lancaster, Mass. Nov. 4.

Natural Curiosity.—The Skull and Jaw-Bone of a monstrous sea animal, recently exhibited in this town, was unquestionably the greatest natural curiosity which has ever been presented to the age.—It is said to have been taken from a serpent, that was found floating dead upon the water, on the 18th of May last, near Cape Cod. The tail of the animal was broken off, and hanging by the skin, which is supposed to have been the occasion of its death. The monster, as the advertisement described it, was 75 feet long, and shaped like a serpent, with no fins, and a tail like that of a fish; the back was black and hard like an alligator's, and the belly yellow and ribbed like the belly of a whale. The Skull and Jaw-Bone were all that the finder, Capt. Abraham Small, was able to bring ashore, on account of the putrid and offensive state of the creature, which had probably been dead some time when it was discovered. The bone exhibited was fifteen feet long and seven wide, and weighed twelve hundred pounds! When the flesh was upon it, it might have borne some resemblance to a horse's head. We are strongly inclined to the belief that this may have been the great Gloucester Sea-Serpent himself, or at least one of the family.

Weather Prognostics.—When the clouds are red in the west, with a tint of purple, it portends fine weather, because the air when dry refracts more red, or heat-making rays; and as dry air is not perfectly transparent, they are again reflected in the horizon. A coppery or yellow sun set generally foretels rain: but, as an indication of wet weather approaching, nothing is more certain than a halo round the moon, which is produced by the precipitated water, and the larger the circle, the nearer the clouds, and consequently, the more ready to fall.—As to the rainbow, the old proverb is correct—

"A rainbow in the morning is the shepherd's warning,
"A rainbow at night is the shepherd's delight."

It may be thus explained. A rainbow can only occur when the clouds containing or depositing the rain are opposite to the sun—and in the evening the rainbow is in the east, and in the morning in the west; and as our heavy rains in this climate are usually brought by the westerly wind, a rainbow in the west indicates that the bad weather is on the road, by the wind to us; whereas the rainbow in the east proves that the rain in these clouds is passing from us.

When swallows fly high, fine weather is to be expected or continued; but when they fly low, and close to the ground, rain is almost surely approaching, because swallows follow the flies and gnats, and flies and gnats usually delight in warm strata of air; and as warm air, is lighter, and usually moister than cold air, when the warm strata of air are high, there is less chance of moisture being thrown down from them by the mixture with cold air; but when the warm and moist air is close to the surface, it is almost certain that as the cold air flows down into it, a deposition of water will take place. The augury of the ancients was a good deal founded upon the observation of the instinct of birds, and there are many superstitions of the vulgar owing to the same source. For anglers, in spring, it is always unlucky to see single magpies, but two may be always regarded as a favourable omen; and the reason is, that in cold and stormy weather, one magpipe alone leaves the nest in search of food, the other remaining sitting upon the eggs, or the young ones; but when two go out together, it is only when the weather is warm and mild, and favourable for fishing.—*Abridged from a work called Salmonia, attributed to Sir Humphrey Davy.*

LIST OF NEW PUBLICATIONS.

A Discussion on Baptism, by Rev. A. M'Calla.

Sermon delivered in the Chapel of Yale College, by Dr. Taylor.

Address before the Cliosophic and Whig Societies of Nassau Hall, by J. R. Ingersoll.

View of Christianity over the World, by Frederick Shoberl.

View of the United States, by W. Darby.

Guido, a Tale, and other Sketches, by Ianthe.

Dr. Granville's Travels through Europe.

Fisherman and his Dog, published by A. S. S. Union.

Address in favour of Sunday schools, by Rev. Dr. Grant.

Lights and Shades of English Life.

Pelham, or the Adventures of a Gentleman.

Crockford, or an Exhibit of the London Gambling Houses.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Communications of the Corresponding Secretary and General Agent.

(*Continued from page* 317.)

FOURTH COMMUNICATION.

Brethren,—As your General Agent, I preached in the Second Presbyterian Church in this city on Lord's day morning, the 6th inst.; and after the blessing was pronounced, those individuals who felt willing to contribute annually *fifty cents*, or any other sum, to our missionary operations, came forward, and gave their names to the Session.

The Elders of the church in their sessional character, have undertaken to complete the business of obtaining subscriptions, which was thus happily begun, we trust, in the spirit of the Lord, on the Lord's day. In this congregation, and in all which I have hitherto visited, the subscribers of the congregation answer to a *Society*, and the Elders to *Managers;* without any formality of organization; and without any apprehension that the union between these *Managers* and *their subscribers* will soon cease. This kind of society has this advantage, that it is a divinely appointed government in the church, and will answer for all the various benevolent operations in which our Presbyterian congregations may wish to engage. It is expected that the session of each congregation will appoint such active and zealous persons to assist them in obtaining subscriptions and in making collections at the proper time, as they may think proper; and all of these persons, whether male or female, we hope may feel it an honour to be permitted to serve the church of God.

I wish particularly to note, that of the Second Presbyterian Church, *Mrs. Flora Scudder*, a coloured woman, living in the family of the Rev. Dr. Green, has not only sent me her subscription, but the payment of *fifty cents* in advance. Can any communicant in the Presbyterian church say, "were I disposed, I could not follow her example."

We ask not great sacrifices from any one; but the hearty co-operation of more than 146,000 communicants in this important concern of the Assembly's Missions.

On the 13th inst. I had the pleasure of addressing the First Presbyterian Church in this city, the ecclesiastical nucleus, around which have formed all the 1968 congregations now in our connexion. The elders of this ancient church have determined to take the business in hand, and will speedily wait on the members of their congregation, for their subscriptions to the Board. In this, or some similar way, we most earnestly desire that all our sessions would proceed, and report all their subscriptions, together with the names of the persons who belong to the eldership, to the General Agent of this Board. In the minutes of the Assembly the names of the ministers of our section of the church have been frequently printed; but we long to see a thick and closely printed octavo report of the Board of Missions, which shall give each pastor with his elders, and a long catalogue of contributors appended to the list. This would prove a church register of more than common usefulness and interest.

In the afternoon of yesterday, I preached on the subject of my mission in the 6th Presbyterian church; and after the blessing was pronounced, the Rev. Dr. Green, President of our Board of Missions, as a communicant in that church, came forward and gave in his name for *fifty cents*. He was followed by the eldership; and they in turn received the names of all who offered their subscriptions willingly to the cause. The day having proved unfavourable for attendance, the session intend to prosecute immediately the business of completing their roll. There is no doubt but that each of the three churches above named will subscribe for annual payment on or before the 25th of December, more dollars than they contain communicants.

Hitherto I have met with encouraging success in my agency; and having made such an auspicious beginning in our own city, it is my design to employ the remainder of the summer in other places.

Some time ago, I received from Dr. Wm. A. Tatem of Denton, in Caroline county, in Maryland, a pressing application for a missionary to be sent to that place: and lately a letter from Dr. Wm. Whiteley, of Whiteleysburg, Kent county, Maryland, represents, that after repeated applications for some one to break to them the bread of life, three of their churches have been closed for *eight* or *ten* months. We have agreed to send Mr. Annan to that region of country; and I recommend that a commission be given to John B. M'Creary, a licentiate of the Presbytery of Philadelphia, to spend three months in missionary labours in Denton and its vicinity. He and Mr. Annan will

of course select each of them such stations as will prevent interference, in their efforts to do good in this region of spiritual desolation.

The Presbytery of Ebenezer has under its care nineteen congregations, and consists of but *five* ministers; one of whom, in consequence of a paralytic affection, is no longer able to preach. The territory embraced by this presbytery extends along the Ohio river 150 miles, and is 50 miles in width. It contains twelve counties, which are among the most populous and wealthy in the state of Kentucky. At the present time there is a remarkable affusion of the influences of the Holy Spirit on these congregations, which have no spiritual husbandmen to gather the fruits. These fields, whitening for the harvest, it is feared may be trodden down by ravening beasts of prey. Two or three sound, evangelical, laborious men ought to proceed immediately to this field of labour. But where can they be found?

I recommend that Mr. Joseph Addison Mines, a licentiate of the Presbytery of Baltimore, receive a commission to perform missionary service for six months within the bounds of the Presbytery of Ebenezer, and that he confer with the ministers of that judicatory in relation to the principal stations which he shall endeavour to occupy.

That the Lord may direct and speed us in the way of duty, is the prayer of your brother and agent,

EZRA STILES ELY.

Philadelphia, July 14th, 1828.

FIFTH COMMUNICATION.

See Christian Advocate for August, page 374.

SIXTH COMMUNICATION.

NEW YORK, July 30th, 1828.

The Executive Committee of the Board of Missions of the General Assembly.

Brethren,—A letter from the Rev. Lewis M'Leod, under date of June 30th, informs me that Messrs. Kingsbury and Blair, two excellent missionaries to the Choctaw Indians, had met him at Memphis in Tennessee, and convinced him that he ought not to visit the north; but to continue to labour in the south-western part of his native state. Consequently, he resolved to spend the months of July, August, and September, at Clarksville, Charlotte, Paris, and Reynoldsburg, and the surrounding country; the region in which he performed a mission of two months last fall under the direction of our Board; and in which he has continued to preach Christ, with little intermission from that time until the present. "Perhaps no State," he remarks, "is more neglected by Presbyterians than Tennessee, especially West Tennessee; and this is one cogent reason inclining me to make this the scene of my ministerial labours. Pray for us, and extend a helping hand across the Allegheny mountains. You may be instrumental in sowing the seeds of truth and holiness in these valleys of moral and intellectual desolation, which may spring up, flourish, and become meet to be transplanted to the Paradise of God."

In payment of the Rev. Mr. M'Leod for his two months' mission, $66 are due, which he desires may be transmitted to him to Nashville, to the care of the Rev. Obadiah Jennings, who has removed to that place.

"Could you grant," says Mr. M'Leod, "a missionary appointment for Shelby, Hardiman, and Fayette counties, in West Tennessee, for twelve months, or even for six months, I think with the blessing of God that several churches might be organized, and matters so arranged that a minister might be permanently settled amongst them. I have not much doubt but that half the amount of a mission would be sustained by the people." For this work I do not know of any brother more suitable than the writer of the above; and I recommend, therefore, since he will not be able to perform the mission to which we lately appointed him in the state of New York, that the Rev. Lewis M'Leod be appointed a missionary in West Tennessee, to labour at discretion for six months.

The Rev. Joseph M. Ogden has completed his mission of six months in Luzerne county, Pa, and is now engaged within the bounds of the Presbytery of Elizabethtown, to which he belongs. His last report embraces the term of two months, in which he preached twenty-five sermons, besides attending weekly Bible classes, Sabbath schools, and prayer meetings. The people of Conynghamtown universally manifested a deep reluctance to be left without the preaching of the gospel. The church here, gathered and organized by Mr. Ogden, consists of eighteen members. In behalf of the people, he earnestly solicits the Board to send by September next, a missionary to labour alternately between Berwick and Conynghamtown, which are eleven miles apart; and he feels confident that the people, as in his case, will defray half of the expense of the mission. The committee will credit this congregation with $33, and order the payment of $66 to Mr. Ogden, half of which he has already received.

Messrs. Joseph Kerr and Amos Miller, ruling elders in the newly organized

church at Stroudsburg, Pa. have informed me by letter, that about one year ago there were but two professors of religion of the Presbyterian order in the place;—that about that time the American Home Missionary Society sent the Rev. Mr. Field to labour three months in the place;—that his efforts were blessed to the people among whom a good deal of religious excitement was produced; that he organized a church, administered for the first time to them the Lord's Supper, and admitted ten new members; that subsequently Mr. Charles J. Cook, (that love-smitten and deranged man of talents,) who was many years ago suspended by the Presbytery of Rochester, came among them and did injury;—but that lately they have been revived by the two months' labour of our missionary, Mr. John M. Dickey, son of the Rev. Dr. Dickey. For his services they express the warmest gratitude; and state, that through his preaching THIRTEEN new communicants have been added to their church at a late dispensation of the Lord's Supper by our Rev. brother Gray, of Easton. They apprehend a good work of grace to be still in progress amongst them. In conclusion they say "We are not at present able to contribute much towards the support of the gospel; yet we think if there was another missionary sent to this place; a man that would be as pleasing to the people as Mr. Dickey, and one of equal talents, we would very soon, in connexion with the Smithfield congregation, be able to do considerable towards his support. We therefore hope you will make our request known to the Board of Missions, believing that their compliance with it, in sending us such a missionary, will be for the advancement of the Redeemer's kingdom.

The Committee will grant this request, beyond doubt, so soon as they can procure a suitable missionary. Last evening, I preached in the North Dutch Church, on doing good to all men as we have opportunity; especially to those who are of the household of faith; and brought my discourse to bear principally on the great business of missionary efforts. I design to do this in all of the churches which I have the privilege of addressing, whether they co-operate with our Board or not.

Since my last communication I have to report the further payment in Dr. Rowan's congregation of $1.00 for Mr. John B. Murray and wife, and $2.00 from Mrs. Arden. In the Rev. Mr. M'Cartee's congregation, I have received from Mr. Wm. Brandon, 50 cents; from Miss Isabella Millikin, $1.00; and from four persons not named, $2.00.

On the evening of the 31st of July, I had a conference with the Rev. Mr. Snodgrass, the pastor, and with the Session of the Murray street Church, New York. They are making exertions to liquidate a debt of about $18,000, still due on their church edifice; but notwithstanding, they expressed unanimously their opinion of the reasonableness of our application, and their determination to come into the measure of the fifty-cent contribution for every communicant. On Friday evening, following, I had the pleasure to preach in the Murray street Church on their preparation for the sacramental supper.

On Lord's day, the 3d of August, I preached on the duty of all Christians in relation to the missionary operations of the present day; and particularly on the efforts which the congregations in our connexion ought to make, in the first Presbyterian Church in N. York, of which the Rev. W. W. Phillips, D. D. is pastor. This congregation were reminded that their former patriarchal pastor, the Rev. John Rodgers, D. D. was in 1789, the first Moderator of our first General Assembly, which then embraced *four* Synods, and now comprehends *sixteen*; and that such an increase is attended with corresponding obligations to usefulness.

In the afternoon of the same day I preached on the same subject in Cedar street, to the people lately under the pastoral care of Dr. Romeyn; but now of the Rev. Cyrus Mason. In these two churches, I have been sufficiently assured, that on or before next Christmas the amount of *fifty cents* from each communicant will be collected for our Board, in such manner as the session of each shall deem expedient.

In the evening I preached on the subject of serving Christ, especially by propagating his gospel, in the Middle Dutch Church, New York; and so soon as our Board shall establish terms of co-operation with them, it is understood that some liberal subscriptions will be made to the Missionary Society of the Reformed Dutch Church, of which MR. ABRAHAM VAN NESS is one of the philanthropic and distinguished patrons, for the express purpose of co-operating with us in foreign missions, particularly to papal dominions.

Agreeably to order, I have this day remitted to Mr. Theodore Nicolet, Treasurer of the Evangelical French Church at New Orleans, the sum of $747 35; which together with $20 00 subscribed by our fellow citizen, Captain Simeon Toby, and made payable in New Orleans, will make a total of $767 35, paid to our Board, and by them appropriated, according to the will of the donors, to the benevolent object of promoting the spiritual welfare of the French population of Louisiana.

Yours, with esteem,

EZRA STILES ELY,
Corresponding Secretary and General Agent of the Board.

Abstract of the twenty-fourth Report of the British and Foreign Bible Society, 1828.

(*Concluded from p.* 525.)

SOUTH AMERICA.

Letters have been received from Mr. Matthews. Many have been the discouragements with which he has had to contend, arising from the unsettled state of the country, the attempts to spread the poison of infidelity, and the indifference of the people to the Scriptures. His personal fatigues, privations, and dangers, have also been numerous. But under every discouragement, he has been borne up by the principles of the book he is industriously endeavouring to circulate.

From BUENOS AYRES, the Rev. Mr. Armstrong has kindly continued his correspondence. He has embraced every opportunity of forwarding the interests of the Society, despatching small quantities of the Sacred Scriptures here and there, to persons recommended to him. The political circumstances of the country have proved to him, as well as to Mr. Matthews, a serious impediment; but the great evil against which they have both had to contend, is the apathy of the people.

To RIO JANEIRO 2000 copies of the Scriptures, principally German, have been sent for the emigrants from Europe settled here.

Mr. James Thomson has traversed several parts of MEXICO, and has succeeded in disposing of 4500 copies of the Scriptures. Many highly interesting extracts from his letters are given in the Report and in the Monthly Extracts. The reception his indefatigable labours have met with, encourage the Committee to look for beneficial results, and to continue and increase their exertions for that country.

NORTH AMERICA.

Last year, the AMERICAN BIBLE SOCIETY issued 71,621 copies, which, added to those of former years, form a total of 511,168. Its Auxiliaries have received an accession of 41 new Societies, and amount in all to 547. This institution is not only taking most active measures for supplying the wants of its own country, but is making arrangements for efficient labours in South America.

The various communications which have been received from BRITISH NORTH AMERICA, have led your Committee to engage the Rev. John West to visit that country.

From MONTREAL, the Rev. Thaddeus Osgood, to whose care 200 Bibles and 800 Testaments had been confided, for the Sunday School Union, writes: "Our Sunday Schools now begin to flourish, in consequence of what the Bible Society has done for them."

The Montreal Auxiliary Bible Society has sent an order for between 3 and 4000 Bibles and Testaments.

To the NEWFOUNDLAND School Society 250 Bibles and 500 Testaments have been granted.

DOMESTIC.—The work of the Society has been prospering no less at home than abroad, and it is with gratitude recorded, that the issues have amounted to 137,162 Bibles and 199,108 Testaments, being an excess of 42,264 copies over those of last year. The demand from Sunday Schools, in consequence of the reduction in price of books designed solely for school stock, has been very considerable.

The amount received by the Society has nearly equalled that of the last year, being 78,943*l.* 17*s.* 11*d.*; in addition, remittances have been made from Auxiliary Societies, since the 31st of March, which properly belonged to the last year's account, amounting to 1679*l.* 2*s.* 8*d.*

The Auxiliaries, Branch Societies, and Associations, have continued their respective exertions. Fifty new Societies have been added to those previously existing.

The Ladies' Associations at BIRMINGHAM found, on commencing their labours last year, not fewer than two thousand families in Birmingham and its neighbourhood entirely destitute of the Scriptures. Your Committee have reason to know, that the painful fact discovered at Birmingham is only a specimen of what is the actual state of things in other parts of the country. Many other facts might be mentioned, but these may suffice. And with such facts before them, your Committee have felt fully justified in adopting another Agent, Mr. Brackenbury, to assist in carrying into effect the system of Associations. The favourable results of this system are attested in the ample supply of the Scriptures that have been furnished, on the most advantageous terms, to the poor, and in the increase of the Society's resources.

In turning to SCOTLAND, your Committee have to acknowledge having received several remittances. To all these friends the Committee would express their gratitude, not merely for the sums which they have remitted, but for those kind expressions of confidence which have appeared in their letters, or in their printed documents. Considerable supplies of the Gaelic Scriptures have been forwarded to the Invernessshire Bible Society, and the Gaelic School Society, and to several individuals. The Roman Catholic schools in Glasgow have again been aided by a grant of 250 Bibles and 750 Testaments.

IRELAND.

HIBERNIAN BIBLE SOCIETY.—The issues of the Scriptures, the number of new Societies formed, and the total receipts, during the last year, have been greater than during any former year of the Society's operations. Nevertheless, the funds raised in Ireland are not sufficient, without foreign aid, to enable the Society to carry on its operations with vigour and effect. In the early part of the year, a communication was sent from the Hibernian Bible Society, requesting 23,150 copies of the Scriptures; which have been granted. The extending prosperity of that institution is a matter of unfeigned rejoicing; and it cannot but be deemed a privilege to have aided materially in promoting that prosperity.

The Committee of the London Hibernian Society have also been supplied with 25,000 Bibles and Testaments.

To the Irish Society at Dublin there have been supplied 4000 Testaments; and the Baptist Irish Society has requested and received 500 English Bibles, 1000 English and 500 Irish Testaments.

The Irish Bible, in the vernacular character, so anxiously looked for, has at length been completed.

The Hibernian Bible Society, and the Irish Society, have respectively applied for 500 copies; which have been granted.

An application from the Scripture Reader's Society for Ireland, and 500 English Bibles and 200 Irish Bibles have been granted.

The Sunday School Society for Ireland has received 5000 Bibles and 15,000 Testaments.

In closing the Review of the labours of the past year, the Committee cannot refrain from adverting to a few out of the multitude of encouraging thoughts which that review suggests. The abundance of those labours in which they have been called to engage, the unanimity prevailing among such as have continued in connexion with the Society, the cheerfulness with which the means of carrying on the work have been supplied, the readiness with which the Scriptures have been received, and the instances of good actually done that have come under their notice, are all in themselves fruitful subjects of devout thanksgivings to the only Author of all good.

Deeply anxious for the continued and increasing prosperity of the Institution, and convinced that that prosperity will be in proportion to the love which is felt by the members of the Society to the Sacred Volume, your Committee will only say in conclusion, May every friend of the Bible Society, in every rank of life, suffer the Word of Christ to dwell in him richly in all wisdom! May every friend of the Society as, in his distribution of the Sacred Volume, he professes to extol its excellency, and with David to declare, (Psalm xix.) "That the testimonies of the Lord are more to be desired than gold, yea than much fine gold, and that they are sweeter also than honey and the honeycomb;" add, with the royal Psalmist, "Moreover, by them is *thy* servant warned, and in keeping of them there is great reward!"

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church has not received any thing for the Seminary at Princeton during the month of November last, but he has the pleasure to acknowledge the receipt of the following sums from the Rev. Dr. E. S. Ely, General Agent of the Board of Missions, for the Missionary Fund, viz.

From the Middletown Church, Chester County, Pennsylvania - -	$65 00
Contributions in the Church of Bethany, remitted by Rev. Wm. Jefferies -	34 57
From subscribers in the Church of Kensington - - - -	6 50
of Neshaminey - - - -	6 25
The Female Missionary Society of Rocky Spring, remitted by Mrs. John M'Knight, Treasurer - - - - - -	20 00
Monthly Concert in Eighth Presbyterian Church, Philadelphia -	9 65
Concert and Sabbath Evening service in the Third Presbyterian Church, Philadelphia - - - - - - -	9 62
Thanksgiving after Harvest in the Church of Newtown, Bucks County, Pennsylvania, remitted by Rev. Alexander Boyd - - -	5 00
the Misses Hents - - - - - -	1 00
Miss Elizabeth Hackett, a donation - - - - -	1 00
James Hutchinson, wife and daughter - - - - -	1 50
For Missions	$160 09

View of Publick Affairs.

London papers have been received in this country to the 23d—Liverpool to the 25th—and French papers to the 24th of October ult.—the substance of which we shall briefly state.

EUROPE.

BRITAIN.—In the course of the last month, information of a scarcity of bread stuffs in England, raised the price of flour greatly in our country. The latest intelligence, however, represents the scarcity as likely to be less than had been apprehended, and that the price of grain in Britain had fallen—The king had been ill, but was so far recovered as to "entertain a party at dinner." It appears that his malady is a dropsy of the thorax, the disease of which the Duke of York and his eldest sister died—Great and dangerous commotions existed in Ireland, in regard to Catholick emancipation, and large corps of troops had been sent thither from England. It was the general belief that in the approaching session of parliament the Catholicks would obtain at least a considerable part of their demands—News from the Russian armies before Shumla and Varna, to the 15th of October, had been received. By sickness, the want of water, the heat of the climate, and the vigour and valour of the Turkish forces, the loss of the Russians before Shumla had been very great—some reports say to the amount of thirty or forty thousand men; so great, it appears, that the siege of that place was believed to be raised. It at least was certain that the Turks at Shumla had sent a detachment of 15,000 to the relief of Varna. With this detachment a sanguinary conflict ensued, in which the Turks were at first victorious, but were afterwards compelled to retire to an entrenched camp; this camp, after a day or two, was attacked by the Russians, who were eventually repulsed with very considerable loss. Reports existed, both of the capture, and of the abandonment of Varna by the Russians—Thus it appears that nothing absolutely decisive has yet taken place; but there is no doubt that the Russians have met with great losses, and great disappointment; and that the Turks, for the time being, have the advantage, and are greatly animated by their successes.

FRANCE.—We learn from the French papers that a third corps of French troops has sailed from Toulon, and reached the Morea—that on the 2d of October, Ibrahim Pacha had set sail for Egypt, agreeably to a convention concluded by his father with admiral Codrington, at Alexandria—leaving 1200 Turks (the Sultan not having consented to withdraw his troops from Greece) in the towns of Coron, Modon, and Navarino—The siege of the latter place was to be commenced by the French general, Maison, on the 3d of October.

SPAIN.—A new insurrection appears to have broken out in Spain, composed of those who are called *ultra-loyalists;* or those who wish for more severe measures than have yet been adopted against the Constitutionalists; and a more despotick government than now exists. It is believed that these ultra-loyalists act in concert with the partisans of Don Miguel, and that they are paid by a fund provided by the clergy both of Portugal and Spain—The troops of the government were marching against the insurgents.

PORTUGAL.—The stillness of despotism seems to pervade this country at present. The usurper is taking measures to secure to himself the allegiance of the foreign insular possessions of Portugal.

GREECE—Is no longer desolated. We hope those who manage her affairs will give her as much liberty as she can bear. We rejoice to learn that schools of all descriptions are encouraged; and to observe that various denominations of Christians, both in this country and in Europe, are sending Bibles and missionaries to teach her inhabitants the pure doctrines of revelation.

RUSSIA.—It is said that the Russian bulletins, relative to military operations, are henceforth to be issued at Petersburgh—A new levy of four men in every five hundred has been ordered to augment the Russian armies; and this will produce, it is said, a body of recruits to the enormous amount of 240 thousand.

TURKEY.—All the advices from Constantinople and Smyrna, represent the Turks as filled with enthusiasm to defend their country and their religion, and that they are greatly encouraged by their recent successes.

ASIA.

It appears that the Russian force lately employed against Persia, is now carrying on military operations against the Turks in Asia Minor; and that a Turkish fortress, on the road to Georgia, has lately capitulated to the Russian general, Prince Wodbolski.

AFRICA.

On the 6th of August last, the Pacha of Egypt, Mehemet Ali, entered into a convention with Admiral Codrington, in which he engages—1. To give up all persons under his control, who were made slaves after the battle of Navarino—Codrington, on his part, to give up all the Egyptian soldiers captured in that battle, and the corvettes captured in the Morea. 2. The Egyptian troops in the Morea to evacuate it, as soon as possible. 3 and 4. The Pacha's transports, carrying his troops, to be convoyed by English and French ships of war. 5. No Greek, male or female, to be brought from the Morea, but by voluntary choice. 6. The Pacha to be allowed to leave 1200 men, and no more, to garrison the fortresses.

AMERICA.

COLOMBIA.—At Bogota, an insurrection of a part of the army, was very near terminating the career of Bolivar, with his life. He escaped out of a window, and concealed himself under a bridge, over which the soldiers who were in pursuit of him marched. The insurrection, however, has been subdued. Several persons of distinction, who were concerned in it, have been shot; and it seems probable that Santander, the political rival and opponent of Bolivar, will share the same fate. This occurrence will only serve to afford a plausible reason for subjecting every thing in Colombia to military rule; and indeed it seems as if nothing else would be regarded.

MEXICO.—It appears that a large party in Mexico, headed by General Santa Anna, dissatisfied with the late election of a president of this extended republick, excited a formidable insurrection; and with arms in their hands, endeavoured to overturn the general government. The insurrection is not yet entirely quelled, but the governmental troops are represented as every where successful, and the insurgents as nearly subdued. Our minister, Mr. Poinsett, is about to return home. He only waits for the confirmation by our government of the treaty which he negotiated.

UNITED STATES.—There no longer remains any doubt that General Jackson will be the next President of the United States, as a considerable majority of the electors chosen are known to be pledged to give their votes for him. We rejoice that "the agony is past," and hope it will leave after it no painful spasms, or threatening symptoms of any kind. What reason have we to be thankful, that when our sister republicks in the South are torn with dissentions, which produce war, and bloodshed, and assassinations, a better state of society in our country enables us, under the care of a kind Providence, to terminate our political controversies, by a peaceful popular election, and a quiet submission to the radical principle of republicanism that "the majority must govern." Let us remember that this happy state of society can be preserved and perpetuated, only by the diffusion of knowledge and piety among our citizens at large. An ignorant, immoral, and irreligious people never did, and never will, long maintain a free government.

☞ **We think it due to our correspondent, as well as to ourselves, to give publicity to the following communication; and to add, that we know the writer to be a gentleman as worthy of credit as any other that can be named, be he who he may.**

To the Editor of the Christian Advocate.

SIR,—In a late No. of the "New York Observer," there appeared a paragraph which in no very courteous manner gave the *lie-direct* to an anecdote concerning Dr. Chalmers and the Rev. Rowland Hill, which was related in a number of the "Transatlantick Recollections," published some time ago in the "Christian Advocate."

The amount of the paragraph alluded to is, that the writer had it from a respectable witness, who was present on a certain occasion when Dr. Chalmers preached a missionary sermon in London, that he did not hear Mr. Hill make use of the language imputed to him in the Advocate. Now, would it not have been exhibiting a Christian modesty for the writer to have let the anecdote pass unobserved, or at least to have spoken of it with less confidence? seeing that there might exist a *positive* testimony, stronger than his *negative*. Though the subject is of very minor consequence, and though a mistake *may* lie on the side of the anecdote, yet, sir, I feel it due to the very respectable source through which it got currency, as well as to myself, to say, that I had it, just as recorded, from a person who said he was *present*, and *heard it*, and who is a respectable clergyman, as well as the son of a respectable clergyman, of the city of London.

The Author of the Transatlantick Recollections.

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GENERAL ASSEMBLY'S MISSIONS.

CONSIDERING that it is due both to the publick, and to the individuals who contribute to charitable institutions, that the amount received should be made known, and that each contributor should see that he is credited for the sum he may have given, the Executive Committee of the Assembly's Missionary Board, have resolved to publish the names (so far as known and permitted) of all contributors, and of the sums which they severally give to the Missionary funds of the Assembly. This will be done in the Christian Advocate and in the Philadelphian. With the Advocate an occasional quarter of a sheet (extra) will be issued, as in the present Number. The names of contributors—and they are not a few—which do not appear this month, will be published in our next.

Isaac Snowden, Esq. Philadelphia, is Treasurer of the Trustees of the General Assembly; and to him, all sums for the Assembly's Missions should be sent.

The Reverend Dr. Ezra Stiles Ely, is the Corresponding Secretary and General Agent of the Board, to whom all letters on Missionary concerns should be directed.

It will be understood that the subscriptions of 50 cents, or 25 cents, are *annual*, not *solitary* contributions:—The parties contributing having it in purpose, so long as God shall enable them, to pay to the session of the churches to which they severally belong, every year, on or before the 25th day of December, the sums specified in connexion with their names—to be transmitted by the Session to the Treasurer of the Trustees of the General Assembly, for the support of their missions.

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Matilda Thompson	5
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Of One Dollar each.

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From Edmund B. Patterson 3 dols. Mr. Kersin 2 dols. Samuel Haller 62½ cents; Mrs. Martha Cooper 50 cts.; Joseph Mc Kay 50 cents; Wm. R. Mc Kay 50 cents; David Mc Kay 25 cents; Jane Esther Mc Kay 25 cents; Abraham Mc Kay 25 cents.

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Of 50 Cents.

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Eliza Gemmill
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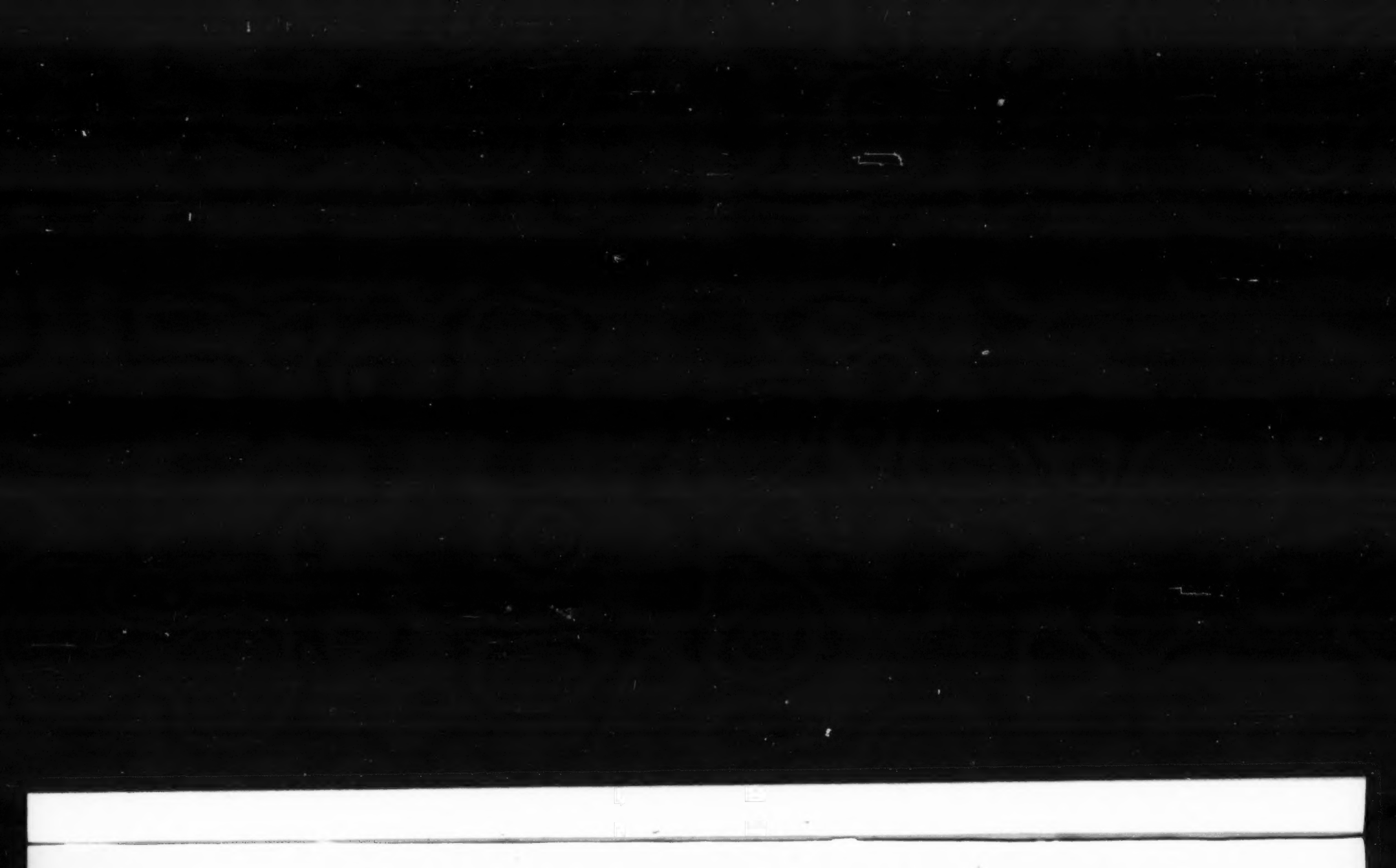

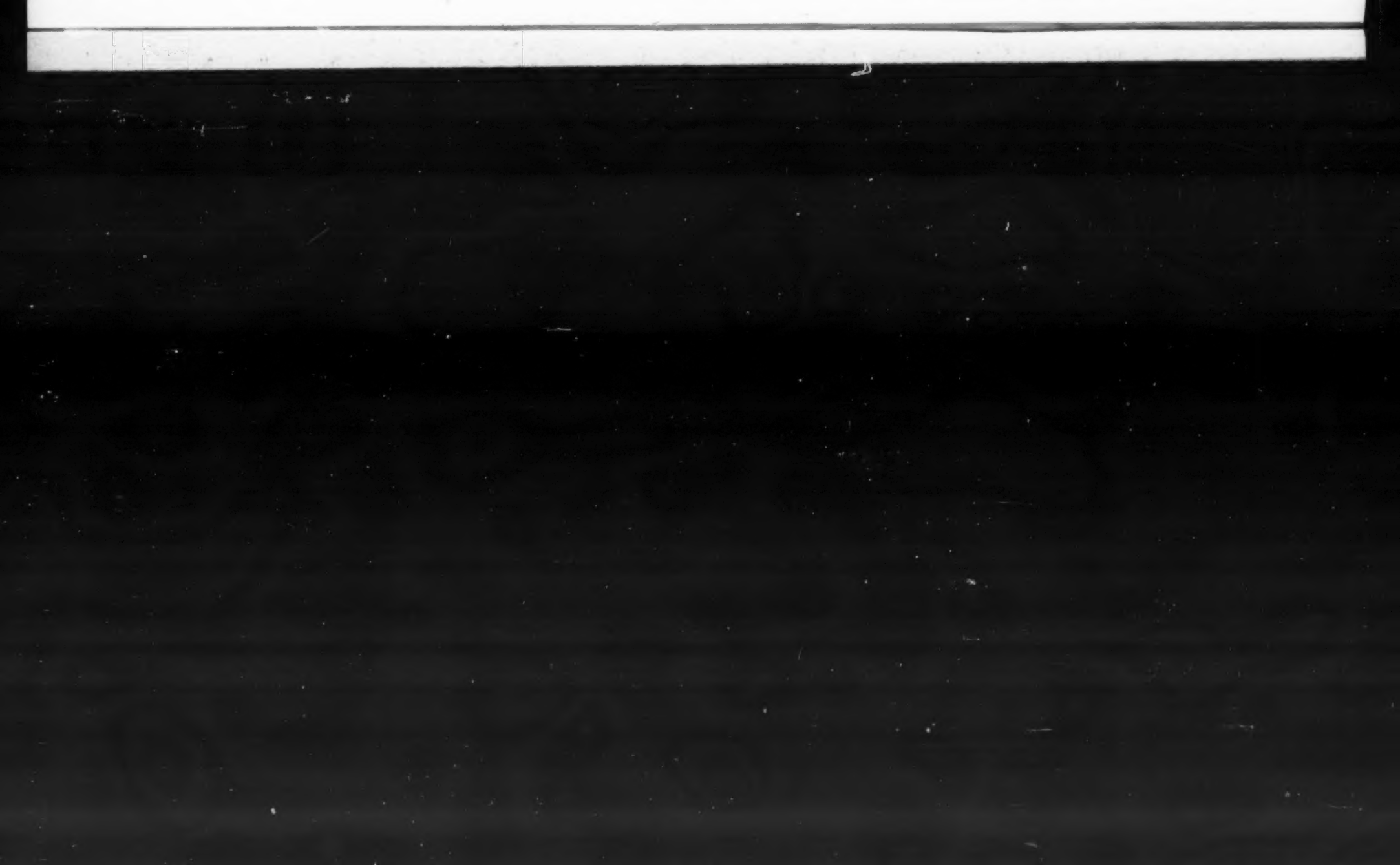

GENERAL ASSEMBLY'S MISSIONS.

(List of Annual Contributors continued.)

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John Patton, Walker do. 5 00
John Brisbin, Alexandria 50
James Murphy, Petersburgh 50
Micajah Chilcat, Springfield 25
William Mytton, West 1 00
Jacob Niff, West 25
Thomas Patterson, Williamsburgh 50
Rebecca Hampson, Mill Creek 25
Martha Household, Walker 25
Margaret Gahagan, Porter 25
Enoch Isenberg, do. 25
Andrew Johnston, Birmingham 25
Robert Murrell, Walker Township 25
Cubit Murrell, do. do. 25
Wm. Murrells, do. do. 25
John Walls, West do. 25
Richard Bard, Esq. Alleghany do. 50
Joseph Feay, Woodbury, do. 50
Jacob Burkitt, Tyrone do. 50
John Kinport, Frankstown do. 25
Christian Couts, Walker 50
John Addleman, Warriors Mark 50
Jacob Vantries, Esq. do. 50
Andrew Shaw, Union Township 25
Henry Beaver, Esq. Woodbury 50
William Dowlin, Walker 25
Benedict Stevens, Esq. Shirley 50
Alexander Steel, West 50
Capt. John Stewart, Barree 1 00
Thomas Johnston, Alexandria 25
James Anderson, West 50
Archibald Hutchinson, Warriors Mark 50
Samuel Briggs, Tell Township 50
Alex. Miller, Mill Creek 50
Joseph H. Miller, do. 50
Geo. Elliot, Frankstown 25
Robert Steel, Alexandria 3 00
James Lane, Mill Creek 5 00
Matthew Wilson, Esq. do. 3 00
Wm. Long, Henderson Township 50
John Port, do. do. 25
Wm. Brown, do. do. 25
Matthew Campbell, do. do. 1 00
Hannah Campbell, do. do. 1 00
From a Friend, do. do. 25
John H. Woolverton do. do. 1 00
Henry Miller, Walker do. 25
Wm. Woolverton, Henderson do. 1 00
Thomas Whittaker, Porter do. 4 50
James Criswell, Waynesburgh 1 00
Robert Wray, Henderson Township 25
Samuel Steel, Franklin 5 00
D. W. Huling, Esq. Lewistown 2 00
Jno. Dean, Esq. Morris Township 2 00
Richard Yocum, Walker do. 25
James Thompson, do. do. 50
Wm. M'Munnagle, do. do. 25
Martin Grafius, Henderson do. 25
David Reed, do. do. 1 00
Wm. Maffet, do. do. 25
Wm. Liffart, Port do. do. 25
Jacob Huyet, do. do. 25
John Yocum, Walker do. 2 00
Lydia Murphy, Petersburg 50
Hetty Steel, West Township 50
Martha Thompson, Henderson do. 31
Henry Rung, Petersburg 50
Martin Orlady, do. 50
Samuel Vance, Barree 25
John H. Stonebraker, Franklin 25
George Hudson, Springfield 25
Robert G. Stewart, Alexandria 3 00
Cath. Walker, do. 25
Cath. Fisher, do. 25
Ephraim Banks, Esq. Lewistown 3 00
John Sterret, do. 3 00
Wm. Kerr, jr. Cumberland County 5 00
Lewis H. Williams, do. 5 00
John Crotzer, Birmingham 50
Jacob Shively, Alexandria 25
Jacob Winters, Williamsburg 50
Nicholas Criswell, Alexandria 25
Thomas M. Owens, Birmingham 2 00
Thomas M'Quig, Spruce Creek 25
William Smith, Frankstown 50
Samuel Duncan, do. 1 00
John Travis, Esq. Spruce Creek 35
David Tussey, Alexandria 1 00
George Davis, Esq. Spruce Creek 50
John Creswell, Alexandria 50
Mrs. Armitage, Henderson Township 25
John Campbell, do. 25
John Postlethwaite, jr. do. 50
Joseph Adams, Esq. Alexandria 1 00
James Hampson, Henderson Township 50
Henry Shade, do. 25
Nathan Grenland, Union Township 50
William Rung, Spruce Creek 50
Thomas Still, Alexandria 50
Joseph Dorland, Henderson Township 25
Thomas Whittaker, Porter do. 50
Samuel Royer, Williamsburg 1 00
Samuel Caldwell, Water-street 50
James M. Petrikin, Esq. Bellefonte 3 00
Mrs. Harris, do. 50
A Friend do. 5 06
Wm. White Porter Township 25
Christian Garber, Esq. Hollidaysburg 5 00
James Lyon, Barree Township 5 00
Susanna Walker, Alleghany. do. 50
Mary Dorsey, Alexandria 50
Abraham Winters, Woodbury do. 25
Elizabeth Fisher, Alexandria 25
Daniel Shirley, Porter Township 25
Benjamin Johnston, Warrior Mark do. 1 00

George Davis, Franklin	do.	1 00	
George Ashman, Springfield	do.	25	
William Watson, Hopewell	do.	25	
William S. Williams, Lewistown		25	
J. S. Parker,	do.	50	
David M'Cormick, Bald Eagle Furnace		50	
W. W. Potter, Bellefonte		1 00	
David Thompson, Henderson Township		25	
John Anderson, Walker	do.	25	
Robert Wray, jr. Henderson	do.	50	
James Porter,	do.	do.	1 00
Isaac Dorland,	do.	do.	5 00
John Canan, jr. Porter	do.	50	
James Oliver, Shirleysburgh		50	
Thomas Jackson, Williamsburgh		50	
A Friend		1 00	
William Stewart, Alexandria, 500 bricks		3 00	
John Piper, Porter Township		25	
Charles Wilson, Barree do.		50	
Jno. Logan,	do. do.	25	
Abraham Wright, Union	do.	25	
John Fee, sen. Henderson	do.	1 00	
James Moore, Porter	do.	1 00	
Eliza Shiveley, do	do.	25	
Rowland Evans, West	do.	25	
Andrew Freaker, Walker	do.	25	
Andrew Johnston, Birmingham		25	
John C. Wilson, West Township		25	
Total		383	78

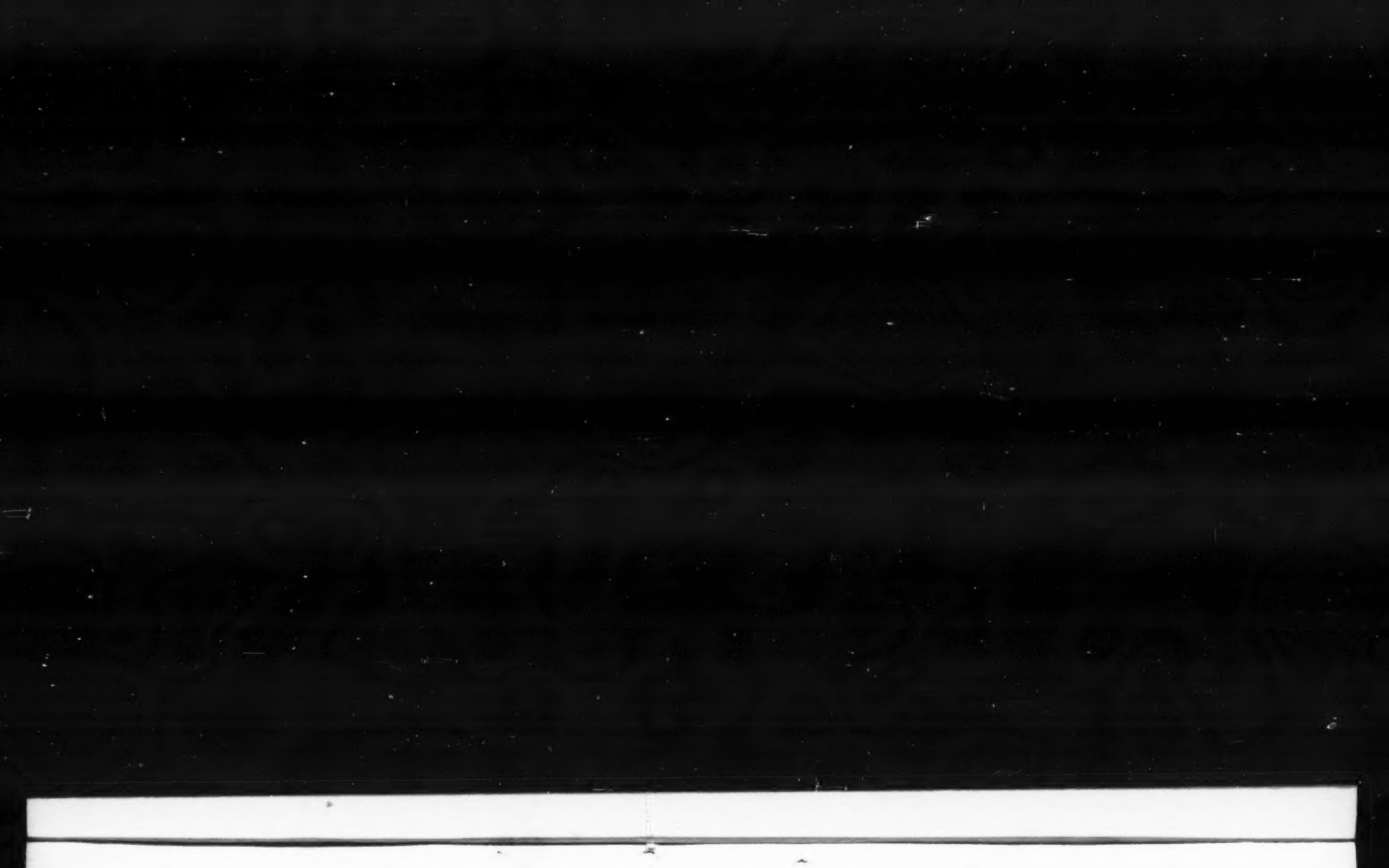
On the 9th of November, the general agent preached in the congregation at Neshamony, Bucks County, Pa. and obtained the following annual contributors; viz.

Of One Dollar each.

Rev. Robert B. Belville, *Pastor;* Mrs. Mary Belville, and their children; Catharine Belville, Elizabeth Belville, Jacob Belville, Anna Belville; the Rev. James P. Wilson, D. D. for himself, Mrs. Mary Wilson, and their three sons; John Hill, M.D; William White, Esq.; Mr. E. Smith; Mr. William Carr; Mr. Richard Dale; Miss Clara Howell; Wm. Mearns, Esq.

Of 50 Cents.

Mr. John Lovett
Wm. Patterson
Wm. Jaimeson
Robt. Jaimeson
Thos. B. Craven
David Love
John Long
Hugh Whitton
Jon. Roberts
Henry Stuckert
Laffert Lafferts
Henry Vanarsdale
John Jaimeson
George Jaimeson
Wm. Long (the less)
Jacob Wright, jr.
David Love, jr.
John Weer
Edward Shallcross
Robert M'Kinstry
Thomas Roney
John A. Duden
Thomas Wright
Henry Stagner
Hamilton Roney
James M'Kinstry
Jacob Wright
Wm. Wilgus
James Vansant
Henry M'Kinstry
James Magee
John M'Kinstry
Jesse Rubencamp
Mrs. Sarah Cox
Ralston Cox
Maria Cox
Jane Carr
Ann Dunlap
Frances Carr
Mary Hart
Mary Rankin
Elizabeth Hart
Rebecca Vanarsdale
Margaret Mann
Eleanor Dungan
Frances Mearns
Elizabeth Stuckert
Elizabeth Carrel
Ann Craven
Jane Jaimeson
Miss Margaret Hewson
Mary Long
Sarah Rankin
Agnes Rubencamp
Mary Dungan
Ann Mann
Elizabeth Carrell
Grizelda Hart
Elizabeth Griffith
Martha Holmes
Ann Long
Frances Roberts
Maria Hart
Elizabeth Hart
Hannah Mann
Hannah Jaimeson
Margaret Jaimeson
Frances Baird
Mary Rankin

Of 25 Cents.

Mrs. Eliza M'Gooken
Margaret Dungan
Elizabeth Stewart
Isabella Todd
Maria Todd
Margaret Thompson
Ann Roney
Anna Kelly
Mr. Jacob H. Rodgers
Amos Torbert
John Wilgus
Nathan M'Kinstry
Jacob Whitcom